संस्कृत-

मन्दाकिनी

द्वितीयो भागः

द्वादशवर्गाय संस्कृतस्य पाठ्यपुस्तकम्

(विज्ञानवाणिज्य-छात्रेभ्यः)

संपादक

कमलाकान्त मिश्र

राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्
NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

प्रथम संस्करण
मार्च 2003
फाल्गुन 1924

ISBN 81-7450-182-7

PD 10T DRH

एन.सी.ई.आर.टी. के प्रकाशन विभाग के कार्यालय

एन.सी.ई.आर.टी. कैंपस	108, 100 फीट रोड, होस्डेकेरे	नवजीवन ट्रस्ट भवन	सी.डब्लू.सी. कैंपस
श्री अरविंद मार्ग	हेली एक्सटेंशन बनाशंकरी III इस्टेज	डाकघर नवजीवन	निकट : धनकल बस स्टॉप
नई दिल्ली 110 016	बेंगलूर 560 085	अहमदाबाद 380 014	पनिहटी, कोलकाता 700 114

प्रकाशन सहयोग

सम्पादन : दयाराम हरितश
उत्पादन : कल्याण बैनर्जी

आवरण
बालकृष्ण

रु. 15.00

एन.सी.ई.आर.टी. वाटर मार्क 70 जी.एस.एम. पेपर पर मुद्रित।

प्रकाशन विभाग में सचिव, राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्, श्री अरविन्द मार्ग, नई दिल्ली 110 016 द्वारा प्रकाशित तथा तरंग प्रिंटर्स, बी-50 कृष्ण कुञ्ज एक्सटेंशन, पार्ट-2, लक्ष्मी नगर, दिल्ली-110 092 द्वारा मुद्रित।

पुरोवाक्

भारतीयशिक्षाव्यवस्थायां संस्कृतभाषायाः महत्त्वं सर्वैरेव स्वीक्रियते। अत्र ज्ञानं विज्ञानम् उभयमेव प्रचुरतया विद्यते। अत एव विद्यालयेषु संस्कृतशिक्षणार्थम् आदर्शपाठ्यक्रमपाठ्यपुस्तकादीनां विकासक्रमे राष्ट्रियशैक्षिकानुसन्धान-प्रशिक्षणपरिषदः सामाजिकविज्ञानमानविकीशिक्षा-विभागेन षष्ठकक्षातः द्वादशकक्षापर्यन्तं नवीनराष्ट्रिय-पाठ्यचर्यानुरूपम् आदर्शपाठ्यक्रमं निर्माय संस्कृतपाठ्यपुस्तकानि विकास्यन्ते। तदनुसारमेव, प्रमुखसंस्कृतग्रन्थेभ्यः गद्य-पद्य-नाटकमयान् उपयुक्तांशान् संकलय्य भूमिका-टिप्पणीभिश्च समलङ्कृत्य विज्ञान-वाणिज्याध्येतृणां द्वादशवर्गीयविद्यार्थिनां कृते प्रस्तूयतेऽधुना **संस्कृत मन्दाकिनी द्वितीयो भागः** नाम नूतनं पुस्तकमिदम्।

आशास्यते, अनेन विद्यार्थिनां संस्कृतभाषाज्ञानेन सहैव तन्निहितानाम् आयुर्विज्ञानं-खगोलविज्ञान-जलविज्ञान-खनिजविज्ञानार्थशास्त्रादीनां भारतीयमनीषिणां विविधवैज्ञानिक-वाणिज्यिकविषयेषु तेषां विशिष्टयोगदानस्य मौलिकचिन्तनस्य च परिचयो भविष्यतीति। छात्रेषु जीवनमूल्यविकासाय अपेक्षितसुभाषितादिसामग्री अपि अत्र समाविष्टा।

अस्य पुस्तकस्य निर्माणे येषां विदुषाम् अनुभविनाम् अध्यापकानाञ्च सहयोगः सम्प्राप्तः तान् प्रति परिषदियं हार्दिकीं कृतज्ञतां ज्ञापयति। पुस्तकम् उपयुक्ततरं विधातुं विद्वद्वरेण्यानां शिक्षकाणाञ्च सत्परामर्शाः सदैव अस्माकं स्वागतार्हाः भवेयुः।

जगमोहनसिंहराजपूतः
निदेशकः
राष्ट्रियशैक्षिकानुसंधानप्रशिक्षणपरिषद्

नवदेहली
नवम्बर 2002

गांधी जी का जंतर

तुम्हें एक जंतर देता हूँ। जब भी तुम्हें संदेह हो या तुम्हारा अहम् तुम पर हावी होने लगे, तो यह कसौटी आज़माओ :

जो सबसे गरीब और कमज़ोर आदमी तुमने देखा हो, उसकी शक्ल याद करो और अपने दिल से पूछो कि जो कदम उठाने का तुम विचार कर रहे हो, वह उस आदमी के लिए कितना उपयोगी होगा। क्या उससे उसे कुछ लाभ पहुँचेगा? क्या उससे वह अपने ही जीवन और भाग्य पर कुछ काबू रख सकेगा? यानी क्या उससे उन करोड़ों लोगों को स्वराज्य मिल सकेगा, जिनके पेट भूखे हैं और आत्मा अतृप्त है?

तब तुम देखोगे कि तुम्हारा संदेह मिट रहा है और अहम् समाप्त होता जा रहा है।

मो॰ क॰ गांधी

भूमिका

संस्कृत विश्व की प्राचीनतम एवं प्रमुख भाषाओं में से एक है। भाषावैज्ञानिकों ने इस भाषा को सब प्रकार से परिपूर्ण भाषा माना है। ऋग्वेद के रचनाकाल से लेकर आज तक इस भाषा में निरन्तर साहित्य सृजन होता चला आ रहा है। इसमें बाह्य एवं आभ्यन्तर प्रकृति के बारे में जितना विशाल एवं सूक्ष्म चिंतन उपलब्ध होता है उतना सम्भवतः अन्यत्र उपलब्ध नहीं है। वेद, वेदाङ्ग, दर्शन, धर्म, नीति, सामाजिक जीवन, वैज्ञानिक एवं व्यावसायिक शास्त्रों, पुराणों एवं काव्यात्मक कथाओं के समावेश से संस्कृतवाङ्मय एक विशाल ज्ञानराशि का संचित कोश है। यद्यपि भारत की सामाजिक परिस्थिति के कारण वर्तमान में संस्कृत वाङ्मय का सर्वविध साहित्य उपलब्ध नहीं है तथापि ज्ञानविज्ञान एवं मानविकी के आधारग्रन्थ यहां प्राप्य हैं।

भारोपीय भाषापरिवार ने संस्कृत को अपना आदर्श माना यह बात चाहे जितनी भी महत्त्वपूर्ण हो किन्तु हम भारतीयों के लिए तो राष्ट्रीय एकता के दृष्टिकोण से संस्कृत भाषा सर्वाधिक सशक्त साधन है। प्रादेशिक भाषाओं के लिए तो, द्रविड़ भाषा परिवार के अतिरिक्त, संस्कृत सभी भारतीय भाषाओं की जननी है। द्रविड़ भाषापरिवार ने भी शब्दसम्पत्ति एवं विषयवस्तु यथेच्छरूप से संस्कृत से ली है। इस प्रकार संस्कृत भाषा भाषिक एवं भावात्मक दृष्टिकोण से अरुणाचल से गुजरात तथा केरल से कश्मीर पर्यन्त भारत को एकता के सूत्र में आबद्ध कर देती है। "यत्र विश्वं भवत्येकनीडम्" "वसुधैव कुटुम्बकम्" जैसी उदात्त धारणाओं का प्रसार करने के कारण संस्कृत, विश्वशान्ति तथा सर्वधर्मसमभाव की भाषा मानी जाती है। यही बात है कि यथार्थ रूप में शिक्षित होने के लिए संस्कृत का ज्ञान परम अपेक्षित है। आधुनिक शिक्षा की व्यवसायोन्मुखता के कारण पाठ्यविषयों का जो वर्गीकरण करना होता है, उसके अनुसार संस्कृत के

व्यापक ज्ञान से बहुत से विद्यार्थी वंचित रह जाते हैं। इन्हीं में विज्ञान एवं वाणिज्य के विद्यार्थी भी सम्मिलित हैं। इस कमी को दूर करने के दृष्टिकोण से, राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद् ने मानव संसाधन विकास मंत्रालय, भारत सरकार की प्रेरणा से, केंद्रीय विद्यालय संघठन एवं केंद्रीय माध्यमिक शिक्षा बोर्ड से सम्बद्ध विद्यालयों के विज्ञान एवं वाणिज्य विषय पढ़ने वाले उच्चतर माध्यमिक स्तर के छात्रों के लिए, ऐच्छिक संस्कृत का एक विशेष पाठ्यक्रम तैयार किया है। परिषद् द्वारा प्रकाशित "विद्यालयीय शिक्षा के लिए राष्ट्रीय पाठ्यचर्या की रूपेरखा–2000" के आलोक में विकसित, नवीन पाठ्यक्रम की अपेक्षाओं को ध्यान में रखते हुए, उच्चतर माध्यमिक स्तर के विज्ञान एवं वाणिज्य विषयों के छात्रों को संस्कृत के वाग्वैभव एवं उसमें निहित ज्ञानविज्ञान से परिचित कराने के लिए **संस्कृत-मन्दाकिनी** नामक पाठ्यपुस्तक की रचना की गई है। पुस्तक का प्रथम भाग ग्यारहवीं कक्षा में पढ़ाया जा रहा है। उसी पुस्तक का यह द्वितीय भाग है, जिसे बारहवीं कक्षा में पढ़ाया जाना है।

प्रस्तुत सङ्कलन

संस्कृत-मन्दाकिनी द्वितीयो भागः नामक इस पाठ्यपुस्तक में संस्कृतभाषा के महत्त्वपूर्ण ग्रन्थों से कुछ उद्धरण, पुस्तक के पाठों के रूप में प्रस्तुत किए गए हैं। ये उद्धरण, मानवसुखसमृद्धि, लोक आराधना, ज्ञानविज्ञान, ऐतिहासिककथा, लोककथा, सुभाषितरत्न, पूर्वकालिक अर्थव्यवस्था, स्वास्थ्यरक्षा एवं ऋणवृद्धि प्रबन्धन आदि विषयों पर प्रकाश डालते हैं। इन पाठों के अध्ययन के माध्यम से विद्यार्थी जहाँ विविध विषयों पर प्राचीन अवधारणाओं से अवगत होता है, वहीं उसे संस्कृत के अनेक विचारकों, कवियों आदि के बारे में तथा ग्रन्थों के बारे में भी जानकारी प्राप्त होती है। यह जानकारी उसके जीवन के उत्थान में बहुत उपयोगी सिद्ध होती है।

संकलन के स्रोत

संस्कृत साहित्य की विशाल परम्परा से इस संकलन में वेद, काव्य, पद्य, नाटक से प्रतिनिधिभूत अंश संकलित हैं। जिन ग्रन्थों से ये पाठ्यांश संकलित हैं उनका संक्षिप्त परिचय इस प्रकार हैं–

वेद : वेद विश्व का प्राचीनतम साहित्य और विशालतम ज्ञान-भंडार है। इसमें धर्म से लेकर आचार तक, कला से लेकर व्यापार तक और नीति एवं व्यवहार से लेकर अध्यात्म तक के समस्त विषय वर्णित हैं। इसीलिए वेद ज्ञान है, वेद विचार है, वेद अस्तित्व है और वेद उपलब्धि है – ऐसा निर्वचनकारों का मत है। अधिकांश विद्वानों के अनुसार वेदों का रचना काल प्रायः 2000 ई.पू. माना गया है। महर्षि कृष्ण द्वैपायन व्यास ने इसे चार भागों में संकलित किया है – ऋग्वेद, यजुर्वेद, सामवेद और अथर्ववेद।

ऋग्वेद : ऋग्वेद में स्तुतिपरक तथा अर्चनाप्रधान मंत्रों का संकलन किया गया है। इसमें कुल 10 मंडल, 1028 सूक्त तथा 10580 ऋचाएँ हैं।

यजुर्वेद : यजुर्वेद गद्यप्रधान है। यह यज्ञ कर्म के लिए प्रसिद्ध है। इसकी दो प्रमुख शाखाएँ हैं–**शुक्लयजुर्वेद** और **कृष्णयजुर्वेद**। शुक्लयजुर्वेद में 85 शाखाएँ हैं जिसमें वाजसनेयी शाखा के अन्तर्गत काण्वशाखा प्राप्त है। इस शाखा में मंत्रों की संख्या 2086 है। वाजसनेयी शाखा की दूसरी शाखा माध्यन्दिन है जिसमें 1975 मन्त्र हैं। अद्यावधि यह अनुपलब्ध है। कृष्णयजुर्वेद की चार संहिताएँ उपलब्ध हैं– तैत्तिरीय, मैत्रायणी, कठ और कपिष्ठल-कठ। तैत्तिरीय संहिता में 7 काण्ड, 44 प्रपाठक, 631 अनुवाक तथा 2198 मन्त्र हैं। इसमें भी शुक्लयजुर्वेद के समान विविध यज्ञों का वर्णन है। मैत्रायणी संहिता में 4 काण्ड, 54 प्रपाठक तथा 2144 मन्त्र हैं। कठ संहिता 40 स्थानकों में विभक्त है जिसमें 843 अनुवाक और 3091 मन्त्र हैं। कपिष्ठलसंहिता अपूर्ण रूप में प्राप्त है। यह 6 अष्टकों में विभक्त है जिसमें 48 अध्याय हैं।

सामवेद : सामवेद का महत्त्व संगीत की दृष्टि से बहुत अधिक है। इस वेद में कुल 1875 मन्त्र हैं जो पूर्वार्चिक तथा उत्तरार्चिक भागों में क्रमशः 650 तथा 1223 मन्त्रों में विभक्त हैं।

अथर्ववेद : अथर्ववेद के मन्त्रों के द्रष्टा ऋषि अथर्वा है। यह 20 काण्डों में विभक्त है जिसमें 730 सूक्त तथा 5987 मन्त्र हैं। इस वेद में मारण, मोहन, वशीकरण, उच्चाटन, औषधि, राजनीति, राज्यपालन और ईश्वराराधन के बड़े ही उपयोगी मन्त्र सङ्गृहीत हैं।

श्रीमद्भगवद्गीता *: यह वेदव्यास द्वारा रचित महाभारत के भीष्मपर्व में* "श्रीमद्भगवद्गीता प्रारम्भ" उपपर्व के रूप में 18 अध्यायों का ग्रन्थ है जो *अपने आप में संस्कृत भाषा की सर्वाधिक लोकप्रिय रचना है। महाभारत* का रचना काल 500 ई.पू. से 200 ई.पू. माना गया है। इसे सभी उपनिषदों का सार कहा गया है। महाभारत युद्ध के आरम्भ में पाण्डव सेनापति अर्जुन के मन में उत्पन्न विषाद को शान्त कर, उसे उत्साहित करने के लिए भगवान् कृष्ण कर्मयोग का उपदेश देते हैं। इसमें जीवन की सभी समस्याओं पर प्रकाश डालते हुए आध्यात्मिक जीवन का उत्कर्ष दिखाया है जिसमें कर्म ज्ञान और भक्ति तीनों का समन्वय है। ये तीनों मोक्षमार्ग परस्पर विरोधी नहीं हैं अपितु एक दूसरे के पूरक हैं। इसीलिए इन्हें योग कहा गया है।

उत्तररामचरित : यह भवभूति विरचित नाटकों में श्रेष्ठ है। कवित्व तथा नाट्य कौशल दोनों का प्रकर्ष इसमें प्रकट किया गया है। पूरे नाटक में राम का चरित्र, शील, सत्य और शक्ति का उत्स बनकर प्रकाशित हुआ है। रामायण के उत्तरकाण्ड के सीता-निर्वासन के कथानक पर यह आश्रित है। इसमें 7 अङ्क हैं। यह भवभूति के गम्भीर स्वभाव के उत्कर्ष का द्योतक है जिसमें करुण रस की प्रधानता है। सम्पूर्ण नाटकों में इसे करुण रस का एक मात्र एकाङ्गीण नाटक माना जाता है। इसकी रचना 750 ई. में हुई थी।

सिद्धान्तशिरोमणि : भास्कराचार्य द्वारा रचित सिद्धान्तशिरोमणि खगोलविद्या (Astronomy) का एक वृहत्काय ग्रन्थ है। इसके दो भाग हैं– 1. *गणिताध्याय* और 2. *गोलाध्याय। गणिताध्याय में पाटीगणित,* अङ्कगणित, महत्त्वमापन (क्षेत्रफल, घनफल आदि का) बीजगणित, *भिन्नपरिकर्माष्टक आदि अनेक विधियाँ स्पष्ट की गई हैं। गोलाध्याय* भास्कराचार्य की बौद्धिक प्रगलभता का मूर्तरूप है। इसमें गोल की प्रशंसा, भूकेंद्रित होकर खगोल का विवेचन, ज्योत्पत्ति, त्रिप्रश्न में दिशादेशकाल आदि का ग्रहण, ग्रहों के उदय एवं अस्त का विवेचन, ऋतुवर्णन, यन्त्रविज्ञान तथा खगोलीय प्रश्नों का समाधान किया गया है। भास्कराचार्य का जन्म 1114 ई. में हुआ एवं 36 वर्ष की आयु में इन्होंने सिद्धान्तशिरोमणि जैसे वृहत्काय ग्रन्थ की रचना की।

रघुवंश : कालिदास का दूसरा महाकाव्य रघुवंश है। परम्परा के अनुसार यह 19 सर्गों का श्रेष्ठ काव्य है। इस काव्य में कवि ने सूर्यवंश के विभिन्न राजाओं का वर्णन किया है जिनमें दिलीप, अज, दशरथ, राम और कुश का विस्तृत वर्णन है। कवि ने इनके पराक्रमों का उदात्त रूप में वर्णन किया है। इस महाकाव्य के द्वितीय सर्ग में दिलीप की गो-सेवा, चतुर्थ सर्ग में रघु की दिग्विजय यात्रा, षष्ठ सर्ग में इन्दुमती के स्वयंवर एवं त्रयोदश सर्ग में राम के अयोध्या लौटने का वर्णन अतीव उज्ज्वल बन पड़ा है। इस ग्रन्थ के अन्तिम उन्नीसवें सर्ग में राजा अग्निवर्ण के विलासमय जीवन का चित्रण है। इस सर्ग में रघुवंश के पतन काल का प्रारम्भ हो गया था। रघुवंश का रचनाकाल प्रायः प्रथम शताब्दी ई.पू. माना गया है।

पञ्चतन्त्र : यह विष्णुशर्मा के द्वारा रचित नीतिकथा ग्रन्थ है। पञ्चतन्त्र का मुख्य भाग गद्यात्मक है। इसका रचनाकाल प्रायः दूसरी शताब्दी से छठी शताब्दी तक माना जाता है। कथाएँ गद्य में ही कही गई हैं किन्तु कहीं-कहीं निष्कर्ष पद्य में भी हैं। पद्यों में अधिकांशतः सूक्तियाँ हैं जो पाठकों को कण्ठाग्र कर लेने पर नीतिशास्त्र में प्रवीणता प्रदान करती हैं। इसमें पाँच खण्ड या तन्त्र हैं– मित्रभेद (22 कथाएँ), मित्रसंप्राप्ति (6 कथाएँ), काकोलूकीय (16 कथाएँ), लब्धप्रणाश (11 कथाएँ) तथा अपरीक्षितकारक (14 कथाएँ)। मुख्य 6 कथाओं को जोड़ने से कुल 75 कथाएँ होती हैं। इसी प्रकार पद्यों की संख्या प्रायः 1100 हैं। प्रत्येक तन्त्र में मुख्य कथा को अवान्तर कथाओं से सजाया गया है।

वृहत्संहिता : यह सिद्धान्त एवं फलित ज्योतिष का संयुक्त एवं विशाल ग्रन्थ है। इसके रचयिता वराहमिहिर हैं जिन्होंने इसकी रचना 550 ई. के आसपास की। इसमें 106 अध्याय हैं। इसमें सूर्य, चन्द्र तथा अन्य ग्रहों की गतियों एवं ग्रहण आदि का पृथ्वी तथा मानव पर प्रभाव, वर्षफल (गोचर), ऋतु के लक्षण, कृषि उत्पादन, वस्तुओं के मूल्य, वास्तुविद्या में ज्योतिष का महत्त्व इत्यादि विषयों पर प्रकाश डाला गया है। इसमें भारतीय भूगोल का निरूपण भी मिलता है।

नीतिशतक– महाकवि भर्तृहरि ने तीन शतकों की रचना सातवीं शताब्दी में की। इनके नाम है–नीतिशतक, शृंगारशतक तथा वैराग्यशतक। तीनों में एक-एक सौ पद्य हैं। नाम के अनुरूप ही इनके विषय भी हैं। नीतिशतक व्यावहारिक जीवन की सम-विषम परिस्थितियों का सुन्दर चित्रण करता है। इसमें मूर्खनिन्दा, सज्जनों की प्रशंसा, परोपकार, धैर्य, दैव (भाग्य) तथा कर्म की महिमा से सम्बद्ध अनेक पद्य हैं। नीतिशतक संस्कृत कविता का अनुपम गीतिकाव्य है।

अर्थशास्त्र : इसके प्रणेता आचार्य कौटिल्य राजनीति पारंगत, नीतिसम्राट् एवं मौर्यसाम्राज्य विस्तार के महानायक थे। इसकी रचना 300 ई.पू. में की गई थी। उनकी मति एवं युक्तियों के आश्रय से मगध के शक्तिशाली नन्दवंश को नष्ट कर तथा शक्तिशाली यवनराज सिकन्दर के राज्यविस्तार के प्रयासों को विफल कर चन्द्रगुप्त मौर्य सम्राट् कहलाए। लोक में चणक के पुत्र होने के कारण यह चाणक्य नाम से प्रसिद्ध हुए। वस्तुतः इनका पितृप्रदत्त नाम विष्णुगुप्त था।

इनका अर्थशास्त्र अपने आप में एक विशिष्ट ग्रन्थ है। डा. शाम शास्त्री ने इसका अंग्रेज़ी भाषा में अनुवाद किया है। इन अधिकरणों में कुल 150 अध्याय एवं 180 प्रकरण हैं, जिनमें विनयाधिकार से लेकर अर्थशास्त्र के सभी विषयों का पूर्ण विवेचन किया गया है। जिन मुख्य विषयों का वर्णन है, वे इस प्रकार हैं– अध्यक्ष प्रचार, दायभाग, कण्टकशोधन, दण्डव्यवस्था, मण्डलविवेचन, षाड्गुण्य का उद्देश्य, क्षय, स्थान एवं वृद्धि, अभियास्यत्कर्म, संग्राम एवं छावनियों की व्यवस्था भेदक प्रयोग, दुर्गलम्भोपाय एवं शत्रुवध के प्रयोग। मुख्यतः अर्थशास्त्र, की युक्तियों का प्रतिपादक होते हुए भी यह ग्रन्थ अर्थशास्त्र राजनीतिशास्त्र एवं वाणिज्यशास्त्र का मिश्रित रूप है।

अष्टाङ्गहृदय : वाग्भट ने चिकित्साशास्त्र से सम्बन्धित दो ग्रन्थों की रचना की–अष्टाङ्गसंग्रह और अष्टाङ्गहृदय। अष्टाङ्गहृदय में 6 स्थान हैं जिसमें कुल 120 अध्याय हैं। यह 7444 पद्यों का ग्रन्थ है। यह अत्यन्त लोकप्रिय ग्रन्थ है। इसकी रचना 500 ई. से 600 ई. के बीच में की गई थी। इसमें आयुर्वेद का सार प्रस्तुत है जिसमें चिकित्सोपयोगी सभी

तथ्यों का व्यावहारिक रूप में सन्निवेश किया गया है। इसकी विषयवस्तु का वर्णन 6 स्थानों में विभक्त है–

1. सूत्रस्थानम्, 2. शारीरस्थानम्, 3. निदानस्थानम्, 4. चिकित्सितस्थानम्, 5. कल्पसिद्धिस्थानम्, 6. उत्तरस्थानम्

पाठों की विषयवस्तु

1. **दैवी सम्पद्** : यह विश्वविख्यात दार्शनिक ग्रन्थ श्रीमद्भगवद् गीता से उद्धृत किया गया है। महाभारत युद्ध के आरम्भ में विषाद में पड़े हुए अर्जुन को श्रीकृष्ण ने "गीता" नाम से जीवन संघर्षों . से हँसते–हँसते जूझने की कला को समझाया था। गीता महर्षि वेदव्यास रचित महाभारत के भीष्म पर्व का ही एक अंश है।
2. **रामस्य लोकाराधनम्** : यह पाठ करूणरस के सिद्धकवि भवभूति के "उत्तररामचरितम्" नामक संस्कृत नाटक से लिया गया है। संस्कृत साहित्य में करुण रस की उद्दीप्ति के लिए यह नाटक बहुत प्रसिद्ध है जिसमें राम के लोकाराधक रूप का सुन्दर चित्रण है।
3. **खगोलविज्ञानम्** : भास्कराचार्य (द्वितीय) द्वारा रचित 'सिद्धान्त शिरोमणि' नामक ग्रन्थ इस बात का प्रमाण है कि प्राचीन भारतीय वैज्ञानिक अन्तरिक्ष के गहन रहस्यों को कितनी सूक्ष्मता से जान चुके थे। यह पाठ उसी ग्रन्थ से लिया गया है।
4. **रघूणामन्वय** : यह पाठ कविकुलगुरु कालिदास द्वारा रचित 'रघुवंश' नामक महाकाव्य के प्रथम सर्ग से उद्धृत किया गया है। यह काव्यग्रन्थ संस्कृत साहित्य के शीर्षस्थ रचनाओं में से एक है जिसमें भारत के राजाओं के आदर्श चरित्र का चित्रण है।
5. **सिंह-शृगालपुत्रयोः कथा** : यह कथा 'पञ्चतन्त्रम्' नामक प्रसिद्ध ग्रन्थ से ली गई है। इसके रचयिता का नाम आचार्य विष्णुशर्मा है। पशु-पक्षी आदि की कथाओं के माध्यम से नैतिक, राजनैतिक, कूटनैतिक एवं व्यावहारिक शिक्षा प्रदान करने के

लिए पञ्चतन्त्र जैसी अन्य पुस्तक शायद ही कोई और हो। सभ्य देशों की प्रायः सभी भाषाओं में इस पुस्तक का पूर्णतः अनुवाद हो चुका है।

6. **प्राचीनं जलविज्ञानम्** : वराहमिहिर की "बृहत्संहिता" संस्कृत के वैज्ञानिक साहित्य में विशेष स्थान रखती है। इसमें भौतिक विज्ञान की अनेक शाखाओं की बहुत अच्छी जानकारी दी गई है। यह पाठ वहीं से लिया गया है जिसमें पृथ्वी के अन्तर्निहित जल की धाराओं का वैज्ञानिक वर्णन है।
7. **सुभाषितसञ्जीवनी** : सुभाषित का अर्थ है, सुन्दर वचन। न केवल भारत में, अपितु विश्व के अधिकतर देशों में संस्कृत के सुभाषित बहुत लोकप्रिय हैं। "नीतिशतकम्" नामक कृति हृदयग्राह्य सुभाषितों का उत्तम भण्डार है। इसके रचयिता भर्तृहरि हैं। इनकी "शृङ्गारशतकम्" तथा "वैराग्यशतकम्" नामक कृतियाँ भी इसी स्तर की हैं। यह पाठ "नीतिशतकम्" से लिया गया है। विद्यार्थियों को नैतिक शिक्षा के सरल सुभाषित इस पाठ में मिलेंगे।
8. **व्यवसाये विक्रयसिद्धान्तविवेचनम्** : "चाणक्य" विश्वप्रसिद्ध राजनीतिज्ञ थे। इनको कौटिल्य नाम से भी जाना जाता है। इनकी "अर्थशास्त्र" नामक रचना, समाजशास्त्र के विविध अङ्गों का विद्वत्तापूर्ण विवेचन करती है। अर्थ शब्द का अभिप्राय यहाँ, "धर्म-अर्थ-काम-मोक्ष" नामक चारों पुरुषार्थों से है। यह पाठ उसी रचना से लिया गया है।
9. **स्वास्थ्यरक्षणोपाया** : यह पाठ आयुर्वेद के "अष्टाङ्गहृदयम्" नामक ग्रन्थ से उद्धृत किया गया है। आयुर्वेद रोगों की चिकित्सा मात्र का शास्त्र ही नहीं है अपितु रोग क्यों उत्पन्न होते हैं तथा उनकी उत्पत्ति को रोकने के लिए हमारा आचार कैसा होना चाहिए तथा औषध का प्रयोग कैसे हो, इस प्रकार की शिक्षा का विश्वकोष है। स्वास्थ्य रक्षा कैसे की जा सकती है ? यह पाठ इस बात पर प्रकाश डालता है।

10. **खनिज-गवेषणम्** : यह पाठ भी कौटिल्य के अर्थशास्त्र से ही लिया गया है। खानों में छिपी हुई भूसम्पदा की जानकारी, इस पाठ के अध्ययन से प्राप्त होती है।
11. **ऋणवृद्धिप्रबन्ध** : इस पाठ का स्रोत भी चाणक्य का अर्थशास्त्र ही है। इस पाठ के अध्ययन से, चाणक्यकालीन समाज में ऋण के आदान-प्रदान एवं उसकी वृद्धि की व्यवस्था के बारे में जानकारी प्राप्त होती है।

संस्कृत मन्दाकिनी के द्वितीय भाग में, इस प्रकार की विषयवस्तु प्रकाशित की जा रही है जिससे विद्यार्थी प्राचीन भारत की कुछ झाँकी देख सकें और संस्कृत के ज्ञान-भण्डार का कुछ आभास पा सकें। इससे भारतीय छात्रों को अस्मिताबोध भी होगा।

इस द्वितीय भाग में, ग्यारह पाठ हैं। विद्यार्थियों की सुविधा के लिए प्रत्येक पाठ के आरम्भ में उससे सम्बद्ध जानकारी दे दी गई है जिससे पाठ की विषयवस्तु के प्रति उत्सुकता जाग्रत हो सके। पाठ के अन्त में विशिष्ट शब्दों के अर्थ भी दिये गए हैं। तत्पश्चात् "अभ्यासः" शीर्षक देकर पठितविषय का आलोडन करने की प्रेरणा दी गई है जिससे विविध प्रश्न एवं विविध उत्तरों के माध्यम से विषयवस्तु हृदयङ्गम हो सके। इन सब का प्रयोजन यही है कि कक्षा में अध्यापक एवं विद्यार्थियों के पारस्परिक बौद्धिक विचार-विनिमय से, संस्कृत भाषा एवं उसमें निहित ज्ञान बिन्दुओं के प्रति उनकी अभिरुचि उत्तरोत्तर बढ़ती रहे।

जिन विद्वानों एवं विशेषज्ञों ने, परिषद् द्वारा आयोजित कार्यगोष्ठियों में भाग लेकर अपना सहयोग एवं मार्गदर्शन किया है, संपादक उन सभी के प्रति अपनी कृतज्ञता ज्ञापित करते हैं। परिषद् के संकलन को अधिकाधिक उपयोगी बनाने हेतु प्राप्त सुझाव हमारे लिए सदैव स्वागत योग्य हैं।

पाण्डुलिपि-समीक्षा-संशोधन कार्यगोष्ठी के सदस्य

1. डॉ. विद्या निवास मिश्र
   पूर्व कुलपति, सम्पूर्णानन्द संस्कृत विश्वविद्यालय, वाराणसी, उत्तर प्रदेश
2. डॉ. आद्याप्रसाद मिश्र
   पूर्व कुलपति,
   इलाहाबाद विश्वविद्यालय, उत्तर प्रदेश
3. प्रो. उमा शंकर शुक्ल
   अध्यक्ष, ज्योतिष विभाग
   सम्पूर्णानन्द संस्कृत विश्वविद्यालय
   वाराणसी, उत्तर प्रदेश
4. प्रो. कैलाशपति त्रिपाठी
   अवकाशप्राप्त अध्यक्ष, साहित्य विभाग
   सम्पूर्णानन्द संस्कृत विश्वविद्यालय
   वाराणसी, उत्तर प्रदेश
5. डॉ. राजेन्द्र प्रसाद दूबे
   अध्यक्ष, ज्योतिर्विज्ञान विभाग
   रॉंची विश्वविद्यालय, रॉंची, झारखण्ड
6. श्री वासुदेव शास्त्री
   अवकाशप्राप्त प्रभारी, संस्कृत
   रा.शै.अनु.प्र. संस्थान, उदयपुर
7. डॉ. गणेशदत्त शर्मा
   पूर्व प्राचार्य,
   लाजपतराय स्नातकोत्तर
   महाविद्यालय साहिबाबाद, उत्तर प्रदेश
8. डॉ. पुनीता शर्मा
   रीडर, संस्कृत
   श्री वैंकटेश्वर महाविद्यालय
   नई दिल्ली
9. डॉ. हरि गोपाल शास्त्री
   प्राचार्य, गुरुकुल महाविद्यालय
   ज्वालापुर, हरिद्वार
   उत्तरांचल
10. श्री परमानन्द झा
    पी.जी.टी., संस्कृत, रा.उ.मा.बाल विद्यालय, आदर्श नगर, दिल्ली
11. प्रो. चन्द्रहास शर्मा
    पूर्व विभागाध्यक्ष, शिक्षाशास्त्र विभाग
    ला.ब.शा.रा.सं. विद्यापीठ, नई दिल्ली
12. डॉ. पुरुषोत्तम मिश्र
    टी.जी.टी. संस्कृत,
    रा.व.मा.बा.वि., जहाँगीर पुरी, दिल्ली
13. श्री छविकृष्ण शास्त्री
    पी.जी.टी. केन्द्रीय विद्यालय
    टैगोर गार्डन, नई दिल्ली
14. डॉ. पद्म प्रसाद सुवेदी
    प्राचार्य, गरीबदासीय संस्कृत
    महाविद्यालय, हरिद्वार, उत्तरांचल
15. डॉ. रविदत्त पाण्डेय
    अवकाशप्राप्त पी.जी.टी., संस्कृत
    रा.उ.मा.बा.विद्यालय,
    मानसरोवर पार्क, दिल्ली
16. श्रीमती सन्तोष कोहली
    अवकाशप्राप्त उपप्रधानाचार्य
    स.क.वि., कैलाश एन्कलेव
    रोहिणी, दिल्ली

एन.सी.ई.आर.टी. संकाय

सामाजिक विज्ञान एवं मानविकी शिक्षा विभाग

17. डॉ. कमलाकान्त मिश्र
    प्रोफेसर, संस्कृत (संयोजक)
18. श्रीमती उर्मिल खुंगर
    सेलेक्शन ग्रेड लेक्चरर, संस्कृत
19. डॉ. कृष्णचन्द्र त्रिपाठी
    रीडर, संस्कृत
20. डॉ. दया शंकर तिवारी
    प्रोजेक्ट फेलो, संस्कृत

विषय-सूची

भारत का संविधान

भाग 4क

नागरिकों के मूल कर्त्तव्य

अनुच्छेद 51क

मूल कर्त्तव्य – भारत के प्रत्येक नागरिक का यह कर्त्तव्य होगा कि वह –

(क) संविधान का पालन करे और उसके आदर्शों, संस्थाओं, राष्ट्रध्वज और राष्ट्रगान का आदर करे,

(ख) स्वतंत्रता के लिए हमारे राष्ट्रीय आंदोलन को प्रेरित करने वाले उच्च आदर्शों को हृदय में संजोए रखे और उनका पालन करे,

(ग) भारत की संप्रभुता, एकता और अखंडता की रक्षा करे और उसे अक्षुण्ण बनाए रखे,

(घ) देश की रक्षा करे और आह्वान किए जाने पर राष्ट्र की सेवा करे,

(ङ) भारत के सभी लोगों में समरसता और समान भ्रातृत्व की भावना का निर्माण करे जो धर्म, भाषा और प्रदेश या वर्ग पर आधारित सभी भेदभावों से परे हो, ऐसी प्रथाओं का त्याग करे जो महिलाओं के सम्मान के विरुद्ध हों,

(च) हमारी सामासिक संस्कृति की गौरवशाली परंपरा का महत्त्व समझे और उसका परिरक्षण करे,

(छ) प्राकृतिक पर्यावरण की, जिसके अंतर्गत वन, झील, नदी और वन्य जीव हैं, रक्षा करे और उसका संवर्धन करे तथा प्राणिमात्र के प्रति दयाभाव रखे,

(ज) वैज्ञानिक दृष्टिकोण, मानववाद और ज्ञानार्जन तथा सुधार की भावना का विकास करे,

(झ) सार्वजनिक संपत्ति को सुरक्षित रखे और हिंसा से दूर रहे, और

(ञ) व्यक्तिगत और सामूहिक गतिविधियों के सभी क्षेत्रों में उत्कर्ष की ओर बढ़ने का सतत् प्रयास करे, जिससे राष्ट्र निरंतर बढ़ते हुए प्रयत्न और उपलब्धि की नई ऊंचाइयों को छू सके।

वन्दना

मधुमन्मे निष्क्रमणं मधुमन्मे परायणम्।
वाचा वदामि मधुमद् भूयासं मधुसंदृशः।।1।।
(अथर्ववेद 1/34/3)

अर्थ– हे प्रभो! मेरा जाना मधुरता से युक्त हो। मेरा आना भी मधुरता से युक्त हो। मैं मधुर वाणी बोलूँ और मैं मधुर दर्शनवाला बन जाऊँ।

स्वस्ति मात्र उत पित्रे नो अस्तु
स्वस्ति गोभ्यो जगते पुरुषेभ्यः।
विश्वं सुभूतं सुविदत्रं नो अस्तु
ज्योगेव दृशेम सूर्यम्।।2।। (अथर्ववेद 1/31/4)

अर्थ– हे प्रभो! हमारे माता-पिता का कल्याण हो। हमारी गौओं का, सम्पूर्ण संसार का और सभी मनुष्यों का कल्याण हो। समस्त विश्व सुदृढ़ एवं शुभ ज्ञान से युक्त हो तथा हम चिरन्तन काल तक सूर्य के दर्शन करते रहें।

अग्ने व्रतपते व्रतं चरिष्यामि
तच्छकेयं तन्मे राध्यताम्।
इदमहमनृतात् सत्यमुपैमि।।3।। (शुक्लयजुर्वेद 1/5)

अर्थ–हे व्रतपते! (व्रत के रक्षक) अग्नि देवता। मैं सत्यव्रत का आचरण करूँगा। आपकी कृपा से मैं इस व्रत पालन में समर्थ हो सकूँ। मेरा यह व्रत सिद्ध हो। मैं असत्य को त्याग कर सत्य की शरण में आ रहा हूँ।

वात आ वातु भेषजं
शंमु मयो भु नो हृदे।
प्र ण आयूंषि तारिषत् ।।4।। (ऋग्वेद 10/186/1)

अर्थ–हे वायुदेव! आप हमारे लिये औषधियुक्त (रोगनिवारक) तथा हमारे हृदय के लिए सुखदायक वायु को प्रवाहित कीजिये और हमारी आयु को बढ़ाइये।

शं नः सूर्य उरुचक्षा उदेतु
शं नश्चतस्रः प्रदिशो भवन्तु।
शं नः पर्वता ध्रुवयो भवन्तु
शं नः सिन्धवः शमु सन्त्वापः ।।5।। (ऋग्वेद 7/35/8)

अर्थ–हे प्रभो! विराट दृष्टि वाला सूर्य हमारे लिए सुख-शान्ति हेतु उदित हो। चारों - दिशायें हमारे लिए सुख-शान्तिदायिनी हों। अटल पर्वत हमारे लिए सुख-शान्तिदायक हों। नदियाँ तथा समस्त जल हम सब के लिए सुखप्रद हों।

प्रथमः पाठः

दैवी सम्पत्

प्रस्तुत पाठ श्रीमद्भगवद्गीता से संकलित है। गीता के 16,17 एवं 18वें अध्याय से जिन श्लोकों का चयन इस पाठ के लिए किया गया है उनमें भगवान् श्रीकृष्ण ने अर्जुन को उपदेश देते समय अहिंसा, सत्य, दान तथा यज्ञ आदि उन गुणों का वर्णन किया है जो मानव में दिव्यता का आधान कर देते हैं। ऐसे ही गुणों को **दैवी सम्पत्** कहा गया है। इसी प्रकार शारीरिक, वाचिक एवं मानसिक तप तथा सात्विक दान का निर्देश भी योगेश्वर श्री कृष्ण ने अत्यन्त सुन्दर ढंग से किया है, जो कि सभी के लिए अनुकरणीय है। पाठ के अन्तिम श्लोकों में **ओं तत्सत्** ऐसा कहकर ब्रह्म का ध्यान करने तथा यश, दान व तप आदि श्रेष्ठ कार्यों का कभी त्याग न करने का भी निर्देश किया गया है जो कि सभी के लिए प्रेरणादायक है।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्।।1।।

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्।।2।।

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता।
भवन्ति सम्पदं दैवीमभिजातस्य भारत।।3।।

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते।।4।।

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते।।5।।

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते।।6।।

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते।।7।।

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्।।8।।

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः,
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा।।9।।

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्।।10।।

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्।।11।।

शब्दार्थाः टिप्पण्यश्च

सत्त्वसंशुद्धिः	:	जीवात्मा की पवित्रता।
आर्जवम्	:	सरलता।
अपैशुनम्	:	चुगली न करना।
अलोलुप्त्वं	:	लालची न होना।
मार्दवं	:	कोमलता।
अनुद्वेगकरं	:	दूसरों को क्रोध न दिलाने वाला।

वाङ्मयं	:	वाणी का।
आत्मविनिग्रहः	:	अपने आप पर नियन्त्रण रखना।
सात्त्विकम्	:	सतोगुण से युक्त।
परिचक्षते	:	कहा जाता है।
अनुपकारिणे	:	उपकार न करने वाले के लिए।
उदाहृत्य	:	उच्चारण करके।
प्रवर्तन्ते	:	कार्यारम्भ करते हैं।
त्याज्यम्	:	छोड़ने योग्य।
पावनानि	:	पवित्र करने वाले।
मनीषिणाम्	:	बुद्धिमान् पुरुषों के।

अभ्यासः

1. संस्कृतेन उत्तरं देयम्

(क) श्रीमद्भगवद्गीता इत्यस्य कोऽर्थः ?

(ख) दैवी सम्पत् का भवति ?

(ग) मनीषिणां पावनानि कर्माणि कानि सन्ति ?

(घ) शारीरं तपः किमुच्यते ?

(ङ) सात्त्विकतपसः किं लक्षणम् ?

2. रिक्तस्य स्थानस्य पूर्तिः क्रियताम्

(क) श्रीकृष्णः ______________ ।

(ख) गीतोपदेशाः ______________ ग्रन्थाद् उद्धृताः सन्ति।

(ग) ______________ वाङ्मयं तप उच्यते।

(घ) ______________ न त्याज्यम् ______________ ।

3. अधोलिखितानां भावार्थः स्पष्टीक्रियताम्

(क) सत्त्वसंशुद्धिः
(ख) स्वाध्यायः
(ग) अलोलुप्त्वम्
(घ) ब्रह्मचर्यम्
(ङ) स्वाध्यायाभ्यसनम्
(च) मनः प्रसादः
(छ) ब्रह्मवादिनः

4. प्रत्येकं शब्दस्य सम्मुखे, तस्य विपरीतार्थकः शब्दो लिख्यताम्

(क) आर्जवम् ________
(ख) तपः ________
(ग) शारीरम् ________
(घ) सात्त्विकम् ________
(ङ) प्रसादः ________

5. अधोलिखितशब्देषु सन्धिविच्छेदः क्रियताम्

(क) स्वाध्यायः
(ख) भूतेष्वलोलुप्त्वम्
(ग) नातिमानिता
(घ) यद्दानम्
(ङ) दीयतेऽनुपकारिणे
(च) तद्दानम्

द्वितीयः पाठः

रामस्य लोकाराधनम्

प्रस्तुत पाठ भवभूति के सर्वश्रेष्ठ नाटक उत्तररामचरित से संकलित है। इसमें रामचन्द्र जी के उत्तर चरित्र का वर्णन है। गुरुजनों के विरह से खिन्न सीतादेवी को सान्त्वना देने के लिए रामचन्द्र जी धर्मासन से उठकर वासगृह में जाते हैं। तदनन्तर वासगृह में रामचन्द्र और सीतादेवी के मध्य ही कञ्चुकी अष्टावक्र के आगमन की सूचना देता है। अष्टावक्र राम-सीता के कुशल क्षेम के उपरान्त भगवान् वसिष्ठ का सीता जी को दिया गया आशीर्वाद (केवलं वीरप्रसवा भूयाः – केवल वीरप्रसविनी हो) सुनाते हैं। साथ ही भगवती अरुन्धती, कौशल्या आदि रानियों तथा शान्ता का सन्देश भी भगवान् राम से कहते हैं। वस्तुतः इस पाठ के समस्त विषयवस्तु की परिणति राम के उन वचनों में होती है जिनमें वे कहते हैं कि जिन लोगों को समाज में उत्तरदायी पद प्राप्त हैं वे पूर्ण स्वतन्त्र हो ही कैसे सकते हैं? मर्यादा पुरुषोत्तम राम अष्टावक्र से कहते हैं कि स्नेह, दया और अपना सुख ही क्या, लोक की आराधना के लिए मुझे यदि जानकी का भी त्याग करना पड़े तो मुझे वह भी करना होगा। यह आदर्श की पराकाष्ठा है।

(ततः प्रविशत्युपविष्टो रामः सीता च)

रामः : **देवि! वैदेहि! विश्वसिहि, ते हि गुरवो न शक्नुवन्ति विहातुमस्मान्।**

किन्त्वनुष्ठाननित्यत्वं स्वातन्त्र्यमपकर्षति।
सङ्कटा ह्याहिताग्नीनां प्रत्यवायैर्गृहस्थता।।

सीता : जानामि आर्यपुत्र! जानामि, किन्तु सन्तापकारिणो बन्धुजनविप्रयोगा भवन्ति।

रामः : एवमेतत्। एते हि हृदयमर्मच्छिदः संसारभावाः। येभ्यो बीभत्समानाः सन्त्यज्य सर्वान्कामानरण्ये विश्राम्यन्ति मनीषिणः।

(प्रविश्य)

कञ्चुकी : रामभद्र! (इत्यर्धोक्ते साशङ्कम्) महाराज!

रामः : (सस्मितम्) आर्य! ननु रामभद्र! इत्येव मां प्रत्युपचारः शोभते तातपरिजनस्य, तद्यथाभ्यस्त–मभिधीयताम्।

कञ्चुकी : देव! ऋष्यशृङ्गाश्रमादष्टावक्रः सम्प्राप्तः।

सीता : आर्य! ततः किं विलम्ब्यते।

रामः : त्वरितं प्रवेशय।

(कञ्चुकी निष्क्रान्तः। प्रविश्य)

अष्टावक्रः : स्वस्ति वाम्।

रामः : भगवन्! अभिवादये, इत आस्यताम्।

सीता : भगवन्, नमस्ते। अपि कुशलं सजामातृकस्य गुरुजनस्यार्यायाः शान्तायाश्च?

रामः : निर्विघ्नः सोमपीथी भावुको मे भगवानृष्यशृङ्गः आर्या च शान्ता?

सीता : अस्मानपि स्मरति?

अष्टावक्रः : (उपविश्य) अथ किम्! देवि, कुलगुरुर्भगवान् वसिष्ठस्त्वामिदमाह–

विश्वंभरा भगवती भवतीमसूत,
राजा प्रजापतिसमो जनकः पिता ते।
तेषां वधूस्त्वमसि नन्दिनि! पार्थिवानां
येषां कुलेषु सविता च गुरुर्वयं च।।
तत्किमन्यदाशास्महे। केवलं वीरप्रसवा भूयाः।

रामः : अनुगृहीताः स्मः।
लौकिकानां हि साधूनामर्थं वागनुवर्तते।
ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति।।

अष्टावक्रः : इदं च भगवत्याऽरुन्धत्या देवीभिः शान्तया च भूयो भूयः सन्दिष्टम् – "यः कश्चिद्गर्भदोहदो भवत्यस्याः, सोऽवश्यमचिरान्मानयितव्य" इति।

रामः : क्रियते यद्येषा कथयति।

अष्टावक्रः : ननान्दुः पत्या च देव्याः सन्दिष्टम्– "वत्से, कठोरगर्भेति नानीतासि। वत्सोऽपि रामभद्रस्त्वद्विविनोदार्थमेव स्थापितः। तत्पुत्रपूर्णोत्सङ्गमायुष्मतीं द्रक्ष्याम", इति।

रामः : (सहर्षलज्जास्मितम्) तथास्तु! भगवता वसिष्ठेन न किञ्चिदादिष्टोऽस्मि?

अष्टावक्रः : श्रूयताम्
जामातृयज्ञेन वयं निरुद्धा-
स्त्वं बाल एवासि नवं च राज्यम्।
युक्तःप्रजानामनुरञ्जने स्या-
स्तस्माद्यशो यत्परमं धनं वः।।

रामः : यथा समादिशति भगवान्मैत्रावरुणिः।
स्नेहं, दयां च सौख्यं च यदि वा जानकीमपि।
आराधनाय लोकस्य मुञ्चतो नास्ति मे व्यथा।।

शब्दार्थाः टिप्पण्यश्च

अपकर्षति	:	विघ्न उत्पन्न करता है।
आहिताग्नीनाम्	:	अग्निहोत्र व्रत स्वीकार करने वालों की।
प्रत्यवायैः	:	अनेक प्रकार के विघ्नों से।
स्वस्ति वाम्	:	आप दोनों का कल्याण हो।
सोमपीथी	:	सोमरस का पान करने वाले।
बीभत्समानः	:	घृणा करते हुए।
विश्वम्भरा	:	पृथ्वी देवी।
प्रजापतिसमः	:	ब्रह्मा के समान (जनक की तुलना ब्रह्मा से की गई है)।
ऋषिः	:	मुनि, (मन्त्रद्रष्टा को 'ऋषि' कहते हैं)।
दोहदः	:	गर्भकाल में गर्भवती स्त्री की किसी भी इच्छा को 'दोहद' कहते हैं।
वः	:	तुम्हारा।
युक्ताः	:	लगे रहो।

अभ्यासः

1. संस्कृतेन उत्तरं देयम्

(क) अयं पाठः कस्माद् ग्रन्थात् सङ्कलितः?

(ख) रामः कः आसीत्?

(ग) अष्टावक्रेण किं सूचितम्?

(घ) रामस्य लोकाराधनं प्रति का अवधारणा आसीत्?

(ङ) प्रवेशानन्तरं अष्टावक्रेण किं भणितम्?

(च) अस्मिन् पाठे कानि कानि आदर्शवाक्यानि वर्तन्ते?
(छ) वसिष्ठः अष्टावक्रेण कं सन्देशं प्रेषितवान्?
(ज) पाठेऽस्मिन् 'सोमपीथी' शब्दस्य कोऽभिप्रायः?

2. **रिक्तस्थानपूर्तिः क्रियताम्**

(क) संकटा ह्याहिताग्नीनां प्रत्यवायै ______________ ।
(ख) स्वस्ति ______________ ।
(ग) ऋषीणां पुनराद्यानां वाचमर्थोऽनु ______________ ।
(घ) ______________ रामस्य व्रतम् आसीत्।
(ङ) ______________ मुञ्चतो नास्ति मे व्यथा।

3. **अधोलिखितयोः गद्यपद्यांशयोः भावार्थों लिख्यताम्**

(क) **कञ्चुकी** – रामभद्र ! (इत्यर्धोक्ते साशंकम्) महाराज!
रामः – (सस्मितम्) आर्य! ननु रामभद्र! इत्येव मां प्रत्युपचारः शोभते तातपरिजनस्य, तद्यथाभ्यस्तमभिधीयताम्।
(ख) लौकिकानां हि साधूनामर्थं वागनुवर्तते।
ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति।।

4. **निम्नलिखितानां भावः स्पष्टीक्रियताम्**

(क) अनुष्ठाननित्यत्वम्
(ख) रामभद्र! (इत्यर्धोक्ते साशङ्कम्)
(ग) गर्भदोहदः

5. **सन्धिविच्छेदः क्रियताम्**

(क) कुलगुरुर्भगवान्
(ख) आदिष्टोऽस्मि
(ग) नास्ति
(घ) गर्भेति

तृतीयः पाठः

भारतीय-खगोलविज्ञानम्

प्रस्तुत संग्रह, भारतीय खगोलविद् भास्कराचार्य के सिद्धान्तशिरोमणि ग्रन्थ के गोलाध्याय से संगृहीत है। इस संग्रह के प्रथम श्लोक में ब्रह्माण्ड का प्रमाण योजन माप (15 कि.मी.) में दिया गया है। द्वितीय पद्य में पृथ्वी के ऊपर क्रमशः चलने वाली सात वायुओं का उल्लेख है। तृतीय पद्य में पृथ्वी के आकर्षण की सीमा तथा प्रवहवायु की गति पश्चिमाभिमुख बतायी गयी है, जो समस्त ब्रह्माण्ड को घुमा रही है। चौथे, श्लोक में ग्रहों की कक्षा का क्रम वर्णित है तथा उन ग्रहों में पञ्चमहाभूतों के अस्तित्व का भी निर्देश है। ग्रह, आकाश में अपनी आकर्षण शक्ति से अवस्थित हैं – इसका वर्णन पाँचवें पद्य में है। छठे में, चन्द्रमा सूर्य के प्रकाश से प्रकाशित है, इस सिद्धान्त का प्रतिपादन है। चन्द्रबिम्ब में प्रकाश घटता-बढ़ता है, इसका प्रतिपादन सातवें पद्य में किया गया है। आठवें में भास्कराचार्य ने न्यूटन से लगभग सात सौ वर्ष पूर्व जिस आकर्षण सिद्धान्त का प्रतिपादन कर दिया था उसका वर्णन है।

कोटिघ्नैर्नख-नन्द-षट्क-नख-भू-भूभृद्भुजङ्गेन्दुभिः।
ज्योतिःशास्त्रविदो वदन्ति नभसः कक्षामिमां योजनैः।।1।।

भूवायुरावह इह प्रवहस्तदूर्ध्वः,
स्यादुद्वहस्तदनु संवहसंज्ञकश्च।
अन्यस्ततोऽपि सुवहः परिपूर्वकोऽस्माद्,
बाह्यः परावह इमे पवनाः प्रसिद्धाः।।2।।

भूमेर्बहिर्द्वादशयोजनानि,
भूवायुरत्राम्बुद - विद्युदाद्यम्।
तदूर्ध्वगो यः प्रवहः स नित्यम्,
प्रत्यग्गतिस्तस्य तु मध्यसंस्था।।3।।

भूमेर्पिण्डः शशाङ्क - ज्ञ - कवि-
रवि - कुजेज्यार्कि - नक्षत्रकक्षा।
वृत्तैर्वृतः सन् मृदनिल - सलिल-
व्योम - तेजोमयोऽयम्।।4।।

नान्याधारः स्वशक्त्यै वियति,
नियतं तिष्ठतीहास्य पृष्ठे।।
निष्ठं विश्वं च शश्वत्,
सदनुज - मनुजादित्यदैत्यं समन्तात्।।5।।

तरणि - किरणसङ्गादेष पीयूषपिण्डो–
दिनकर - दिशि चन्द्रश्चन्द्रिकाभिश्चकास्ति।।
तदितरदिशि बाला - कुन्तल - श्यामलश्रीः,
घट इव निजमूर्त्तिच्छाययैवातपस्थः।।6।।

सूर्यादधःस्थस्य विधोरधःस्थ -
मर्धं नृदृश्यं सकलासितं स्यात्।
दर्शेऽथ मार्धान्तरितस्य शुक्लं,
तत् पौर्णमास्यां परिवर्तनेन।।7।।

आकृष्टिशक्तिश्च मही तया यत्,
खस्थं गुरु स्वाभिमुखं स्वशक्त्या।
आकृष्यते तत्पततीव भाति,
समे समन्तात् क्व पतत्वियं खे।।8।।

शब्दार्थाः टिप्पण्यश्च

कोटिघ्नैर्नखनन्दषट्क-नखभूभूभृद्भुजङ्गेन्दुभिः	:	कोटि–एक करोड़, घ्नै–गुणा किया गया, नख = 20, नन्द = 9, षट्क = 6, नख = 20, भू = 1, भूभृद् = 7, भुजङ्ग = 8, इन्दु = 1 'अङ्कानां वामतो गतिः' के अनुसार यह संख्या बनी — 1871206920000000
नभसः	:	ब्रह्माण्डस्य (ब्रह्माण्ड की)।
कक्षा	:	परिधि।
योजनैः	:	योजनों के द्वारा (परिधि नापने में परिमाण का एक प्रकार)।
भूवायुः	:	भूमिसम्बन्धात् भूवायुः, जो भूपरिधि के साथ क्रियाशील है।
आवह	:	वायोश्चलत्वात् भूवायुः आवह इत्यभिधीयते, भूवायुगोल का नाम आवह है। यह वायु पृथ्वी के सभी पूर्वापरादि दसों दिशाओं में गतिशील है।
प्रवह	:	आवहवायोरुर्ध्वं स्थितिर्यस्येति तद् प्रवहः। भूवायु गोल के ऊपर , दूसरे प्रवह नामक गोल में प्रवह वायु चलता है।
उद्वह	:	प्रवहादनु पश्चादूर्ध्वम् उद्वहः। प्रवह वायु गोल के ऊपर उद्वह संज्ञक वायु गोल है।
संवह	:	पञ्चमो वायुगोलः संवहः। उद्वह वायु गोल के ऊपर रहने वाली वायु संवह है।
सुवह	:	संवह के ऊपर 'सुवह' वायु संज्ञक गोल है।

परिवहः	:	परिशब्दः पूर्वं यस्येति परिपूर्वको वह शब्देन षष्ठो वायुगोलः परिवहः। सुवह-संज्ञक वायुगोल के ऊपर परिवह नामक वायु गोल है।
परावहः	:	सप्तमो अन्तिमो वा वायुगोलः परावहः। परिवह संज्ञक वायुगोल के ऊपर परावह वायु है। इसके ऊपर समीपग चन्द्रबिम्ब में वायु का अभाव है।
अम्बुदः	:	मेघः, सजल मेघ।
विद्युदाद्यम्	:	विद्युत्प्रसिद्धा, आद्यशब्दादिन्द्रधनु-गान्धर्वनगरादीनि।
प्रत्यग्गतिः	:	पश्चिमाभिमुखी गति।
मध्यसंस्था	:	मध्यमा स्थितिः (प्रवह वायु की एकरूपा, स्थिरात्मिका, मध्यमा गति)।
भूमेर्पिण्डः	:	पृथिव्याः स्वांशानाम् दादर्येनैकीभावः, भूमिस्वरूप।
ज्ञ	:	बुध।
कवि	:	शुक्र।
कुज	:	मङ्गल।
ईज्य	:	बृहस्पति।
आर्कि	:	शनि।
वृत्तैर्वृतः	:	चन्द्रबुधादीनां कक्षा वृत्तपदवाच्या, तैः आवृताः, उन चन्द्र बुधादि की कक्षाओं से युक्त अथवा आवृत्त।
मृद्	:	मिट्टी।
अनिल	:	वायु।
सलिल	:	जल।
व्योम	:	आकाश।

तेजोमय	:	अग्निमय।
वियति	:	आकाशे, आकाश में।
निष्ठम्	:	स्थितम्, स्थित है।
दनुज	:	दानव।
मनुज	:	मनुष्य।
आदित्य	:	देवता।
दैत्यम्	:	दितिपुत्र, दैत्य।
तरणिकिरणसङ्गात्	:	सूर्यकिरणप्रतिफलनात्, सूर्य की किरणों के सम्पर्क से।
पीयूषपिण्डः	:	अमृतमयपिण्डः, अमृतमय चन्द्रबिम्ब।
तदितरदिशि	:	सूर्य की विपरीत दिशा में।
बाला	:	रमणी (प्रस्तुत पाठ के प्रसङ्ग में)।
कुन्तल	:	बाल।
आतपस्थ	:	सूर्यकिरणसम्बद्धसूत्रप्रदेशे स्थापितः, सूर्याभिमुखः (सूर्य की धूप में स्थित हुआ)।
विधोः	:	चन्द्रगोलस्य, चन्द्रमा के।
नृदृश्यम्	:	भूस्थजनदृग्योग्ये, नरदृष्टि से।
असितम्	:	न सितम्, कृष्ण या काला।
दर्शे	:	अमान्ते, अमान्त काल में।
आर्धान्तरितस्य	:	सूर्यषड्राश्यन्तरितचन्द्रगोलस्य, सूर्य की छह राशियों से अन्तरित चन्द्रगोल के।
आकृष्टिशक्तिः	:	आकर्षणं तत्सम्पादिका शक्तिः। (पृथ्वी में) गुरुत्वाकर्षण की शक्ति।
खस्थम्	:	आकाशस्थम्, आकाश में स्थित।
स्वशक्त्या	:	आकर्षणशक्त्या, आकर्षणशक्ति के द्वारा।
खे	:	आकाशे, आकाश में।

अभ्यासः

1. **संस्कृतभाषया उत्तराणि लिखत**

   (क) ब्रह्माण्डस्य कक्षा का वर्तते ?

   (ख) के प्रसिद्धाः सप्तपवनाः ?

   (ग) सुवहः वायुः कुत्र वर्तते ?

   (घ) वियति भुवनस्य कः आधारः ?

   (ङ) दर्शे किं भवति ?

   (च) आकृष्टिशक्तिः का भवति ?

2. **स्पष्टीक्रियताम्**

   मध्यसंस्था, नक्षत्रकक्षा, प्रत्यग्गतिः, पौर्णमासी

3. **रिक्तस्थानपूर्तिः करणीया**

   (क) बुधस्य संज्ञा ______________ भवति। (ज्ञ, ईज्य, पृथ्वीसुतः)

   (ख) कुजः ______________ भवति। (शनैश्चरः, रविः, मङ्गलः)

   (ग) आर्कि ______________ अभिधानम्। (शनेः, भौमस्य, सूर्यस्य)

   (घ) दैत्याः ______________। (दनुजपुत्राः, दितिपुत्राः, मनुजपुत्राः)

4. **पीयूषपिण्डः किं भवति ?**

5. **पञ्चभूताः के सन्ति ?**

6. **शृङ्गोन्नतिवासनया किं क्रियते ?**

7. **अधोलिखितग्रहाणां कक्षाक्रमं स्पष्टीकुरुत**

   रविः, चन्द्रः, भौमः, बुधः, बृहस्पतिः, शुक्रः, शनिः

चतुर्थः पाठः

रघूणामन्वयः

महाकवि कालिदास ने रघुवंश महाकाव्य की रचना की थी जिसमें राजा रघु के वंश का विस्तृत वर्णन है। अन्वय का अर्थ कुल अथवा वंश है। प्रस्तुत पाठ में महाकाव्य के प्रथम सर्ग से चुने श्लोकों में रघु के वंश का वर्णन काव्यात्मक पद्धति से किया गया है। शब्द और अर्थ के समान मिले हुए शिव-शक्ति का नमन करते हुए, महाकवि कालिदास रघुवंश की महत्ता तथा स्वयं की अल्पज्ञता में महान् अन्तर मानते हुए, स्वयं को रघुवंश वर्णन करने योग्य नहीं मानते और छोटी नौका से सागर पार करने की इच्छा करने वाले नाविक की गति जैसी अपनी गति समझते हैं। फिर भी पूर्व विद्वानों द्वारा सूचित मार्ग पर चलना कवि को सरल दिखता है। रघु का वंश शुद्ध, पराक्रमी, समुद्रतट पर्यन्त शासन करने वाला, विधिवत् हवन, दान, दण्ड आदि की व्यवस्था करने वाला, त्याग के लिये संचय, सत्य के लिये मितभाषी, कीर्ति के लिए जीतने की इच्छा करने वाला, वंशवृद्धि के लिए गृहस्थ धर्म, चारों आश्रमों का विधिवत् पालन करने वाला है, ऐसे वंश की कीर्ति से प्रेरित होकर कालिदास रघु के वंश का वर्णन करते हैं। सूर्य के द्वारा जल शोषण एवं रघु के द्वारा कर ग्रहण प्रजापालन के लिए ही होता था। राजा दिलीप यज्ञ द्वारा स्वर्ग का पोषण तथा इन्द्र वृष्टि द्वारा मर्त्यलोक का पोषण करते थे। इस प्रकार प्रस्तुत पद्यों में रघुकुल के उदात्त गुणों का वर्णन किया गया है।

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये।
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ।।1।।

क्व? सूर्यप्रभवो वंशः क्व? चाल्पविषया मतिः।
तितीर्षुर्दुस्तरं मोहादुडुपेनास्मि सागरम्।।2।।

अथवा कृतवाग्द्वारे वंशेऽस्मिन् पूर्वसूरिभिः।
मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः।।3।।

सोऽहमाजन्मशुद्धानामाफलोदयकर्मणाम्।
आसमुद्रक्षितीशानामानाकरथवर्त्मनाम्।। 4।।

यथाविधिहुताग्नीनां यथाकामार्चितार्थिनाम्।
यथापराधदण्डानां यथाकालप्रबोधिनाम्।।5।।

त्यागाय सम्भृतार्थानां सत्याय मितभाषिणाम्।
यशसे विजिगीषूणां प्रजायै गृहमेधिनाम्।।6।।

शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम्।
वार्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम्।।7।।

रघूणामन्वयं वक्ष्ये तनुवाग्विभवोऽपि सन्।
तद्गुणैः कर्णमागत्य चापलाय प्रचोदितः।।8।।

प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत्।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः।।9।।

दुदोह गां स यज्ञाय सस्याय मघवा दिवम्।
सम्पद्विनिमयेनोभौ दधतुर्भुवनद्वयम्।।10।।

तं सन्तः श्रोतुमर्हन्ति सदसद्व्यक्तिहेतवः।
हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकाऽपिवा।।11।।

शब्दार्थाः टिप्पण्यश्च

वागर्थौ	:	वाक् च अर्थश्च वागर्थौ, वागर्थौ इव वागर्थाविव, शब्द और अर्थ के समान।
सम्पृक्तौ	:	मिले हुए।
पितरौ	:	माता च पिता च पितरौ (एकशेषः), माता-पिता।
सूर्यप्रभवः	:	प्रभवति अस्मात् इति प्रभवः, सूर्यः प्रभवः यस्य सः सूर्यप्रभवः, सूर्य कुल में उत्पन्न।
तितीर्षुः	:	तरितुम् इच्छति इति तितीर्षति, तितीर्षति इति (तितीर्ष+उ) तितीर्षुः, तैरने की इच्छा करने वाला।
उडुपेन	:	नौका से।
पूर्वसूरिभिः	:	पूर्वे च ते सूरयः पूर्वसूरयः तैः पूर्वसूरिभिः, पूर्व विद्वानों के द्वारा।
मणौ	:	मणि में।
वज्रसमुत्कीर्णे	:	वज्रेण समुत्कीर्णः वज्रसमुत्कीर्णः तस्मिन् वज्रसमुत्कीर्णे, वज्र द्वारा छेद किए गये।
आजन्मशुद्धानाम्	:	जन्मनः आ इति आजन्म, आजन्म शुद्धाः इति आजन्मशुद्धाः, तेषाम् आजन्मशुद्धानाम्, जन्म से पवित्र।
आनाकरथवर्त्मनाम्	:	न विद्यते अकं यत्र स, नाकः नाकम् अभिव्याप्य इति आनाकम्, आनाकं रथवर्त्म येषां ते आनाकरथवर्त्मानः तेषाम् आनाकरथवर्त्मनाम्, स्वर्ग पर्यन्त रथ ले जाने वाले।
मितभाषिणाम्	:	कम बोलने वाले।

विजिगीषूणाम्	:	विजेतुम् इच्छन्ति इति विजिगीषवः तेषां विजिगीषूणाम्, जीतने की इच्छा करने वाले।
शैशवे	:	शिशोः भावः शैशवम् तस्मिन् शैशवे, बाल्यकाल में।
यौवने	:	युवावस्था में।
वार्धके	:	वृद्धावस्था में।
तनुत्यजाम्	:	तनुं त्यजन्ति इति तनुत्यजः तेषां तनुत्यजाम्, शरीर त्याग करने वाले।
अन्वयं	:	वंश को।
वाग्विभवः	:	वाचां विभवः वाग्विभवः, तनुः वाग्विभवः यस्य सः तनुवाग्विभवः, वाणीरूपी धन।
प्रचोदितः	:	प्रेरित किया।
प्रजानाम्	:	प्रजाओं का।
भूत्यर्थं	:	भूत्यै इदं भूत्यर्थम्, कल्याण के लिए।
बलिम्	:	कर (टैक्स)।
उत्स्रष्टुम्	:	देने के लिये।
दुदोह	:	दुह्-प्रपूरणे लिट्, प्रथम पुरुष, एकवचन, दोहन किया।
भुवनद्वयम्	:	भुवनयोः द्वयम्, दो लोक (पृथिवी और स्वर्ग)।
हेम्नः	:	षष्ठी एकवचन, सोने का।
अग्नौ	:	सप्तमी एकवचन, अग्नि में।

सन्धिविच्छेदः

वागर्थाविव	=	वागर्थौ + इव
उडुपेनास्मि	=	उडुपेन + अस्मि
वंशेऽस्मिन्	=	वंशे + अस्मिन्

सोऽहम्	=	सः + अहम्
यथापराध	=	यथा + अपराध
तद्गुणैः	=	तत् + गुणैः
सदसत्	=	सत् + असत्

अभ्यासः

1. **संस्कृतेन उत्तरं देयम्**

(क) अयं पाठः कस्माद् ग्रन्थात् उद्धृतः?
(ख) रघुवंशमहाकाव्यस्य रचयिता कः अस्ति?
(ग) कालिदासः कीदृशं सागरं (तितीर्षुः अस्ति)? तरीतुम् इच्छति?
(घ) वज्रसमुत्कीर्णे मणौ सूत्रस्य इव गतिः कस्य अस्ति?
(ङ) राज्ञः दिलीपस्य रथः कुत्र गच्छति स्म?
(च) राजा दिलीपः शैशवे कस्य अभ्यासं करोति?
(छ) दिलीपः गां किमर्थं दुदोह?
(ज) हेम्नः श्यामिका कुत्र दृश्यते?
(झ) अन्ते योगेन किं त्यजन्ति?

2. **रिक्तस्थानपूर्तिः क्रियताम्**

(क) जगतः पितरौ ________________ परमेश्वरौ।
(ख) मणौ ________________ मे गतिः।
(ग) शैशवे ________________ तनुत्यजाम्।
(घ) त्यागाय ________________ मितभाषिणाम्।
(ङ) दुदोह गां ________________ भुवनद्वयम्।

3. **सप्रसङ्ग व्याख्यायेताम्**

(क) तितीर्षुर्दुस्तरं मोहादुडुपेनास्मि सागरम्।
(ख) तद्गुणैः कर्णमागत्य चापलाय प्रचोदितः।

4. द्वितीय-दशमश्लोकयोः स्वमातृभाषया अनुवादः क्रियताम्।

5. अधोलिखितपदानाम् उचितम् अर्थं कोष्ठकात् चित्वा लिखत।

(सन्तान के लिए), (पृथिवी को), (माता-पिता को), (कहूँगा), (सुनने के लिए), (समुद्र को), (विधिपूर्वक), (इन्द्र), (पूर्व विद्वानों के द्वारा)

(क) पितरौ – ____________

(ख) सागरम् – ____________

(ग) पूर्वसूरिभिः – ____________

(घ) यथाविधि – ____________

(ङ) प्रजायै – ____________

(च) वक्ष्ये – ____________

(छ) गाम् – ____________

(ज) मघवा – ____________

(झ) श्रोतुम् – ____________

6. विपरीतार्थमेलनं क्रियताम्

मोहात्	नरकम्
मे	असत्याय
सत्याय	ते
दिवम्	अज्ञानात्

7. सन्धिविच्छेदः क्रियताम्

यथा– चाल्पविषया = च + अल्पविषया

उडुपेनास्मि =

इवास्ति =

श्यामिकाऽपि =

अत्रागच्छ =

पञ्चमः पाठः

सिंह-शृगालपुत्रयोः कथा

पञ्चतन्त्र संस्कृत साहित्य का अद्भुत ग्रन्थ है। इसमें पं. विष्णुशर्मा ने मित्रलाभ, सुहृद्भेद, लब्धप्रणाश, अपरीक्षितकारक और काकोलूकीय इन पाँच तन्त्रों (भागों) के अन्तर्गत छोटी-छोटी कथाओं के द्वारा नीतिगत बातें बतायी हैं। एक राजा के कुमार्गगामी राजकुमारों को सन्मार्ग पर लाने के लिए पञ्चतन्त्र की रचना की गई थी। प्रस्तुत पाठ में एक शेर अपने दो बच्चों और शेरनी के आहारार्थ शिकार के लिए जंगल में जाता है। पूरे दिन के प्रयास के पश्चात् सायंकाल एक जीवित शृगालशिशु को लाकर शेरनी को देता है। वह उसे स्वजातीय और शिशु समझकर अपने तृतीय पुत्र के रूप में स्वीकारती है। एक दिन एक हाथी वहाँ आ गया। वे दोनों सिंहशावक हाथी को देखकर क्रोधित हुए किन्तु शृगालशिशु दोनों भाइयों को हतोत्साहित करता हुआ वापस आया और सिंहनी से दोनों सिंह शावकों की शिकायत करने लगा। इस पर वह सिंहनी उस शृगालपुत्र से कहती है– हे पुत्र! तू शूर है, बुद्धिमान् है और दर्शनीय भी है, किन्तु जिस (शृगाल) कुल में तू पैदा हुआ है, उसमें हाथी नहीं मारे जाते।

कस्मिंश्चिदुद्देशे सिंहदम्पती प्रतिवसतः स्म। अथ सिंही पुत्रद्वयमजीजनत्। सिंहोऽपि नित्यमेव मृगान् व्यापाद्य सिंह्यै ददाति। अथान्यस्मिन्नहनि तेन किमपि नासादितम्। वने भ्रमतोऽपि तस्य रविरस्तं गतः। अथ तेन स्वगृहमागच्छता शृगालशिशुः प्राप्तः। स च बालकोऽयमित्यवधार्य, यत्नेन

दंष्ट्रामध्यगतं कृत्वा सिंह्यै जीवन्तमेव समर्पितवान्। ततः सिंह्याभिहितं – "भो कान्त! त्वयानीतं किञ्चिदस्माकं भोजनम्?" सिंह आह – "प्रिये! मयाद्यैनं शृगालशिशुं परित्यज्य न किञ्चित्सत्त्वमासदितम्। स च मया बालोऽयमिति मत्वा न व्यापादितो विशेषात् स्वजातीयश्च। उक्तञ्च–

स्त्रीविप्रलिङ्गिबालेषु प्रहर्त्तव्यं न कर्हिचित्।
प्राणात्ययेऽपि सञ्जाते विश्वस्तेषु विशेषतः।।

इदानीं त्वमेनं भक्षयित्वा पथ्यं कुरु। प्रभातेऽन्यत्किञ्चिदु-पार्जयिष्यामि।" सा प्राह – "भो कान्त! त्वया बालकोऽयमिति विचिन्त्य न हतः, तत्कथमेनमहं स्वोदरार्थे विनाशयामि? तस्मान्ममायं तृतीयः पुत्रो भविष्यति।" इत्येवमुक्त्वा सा तमपि स्वस्तनक्षीरेण परां पुष्टिमनयत्। एवं ते त्रयोऽपि शिशवः परस्पराज्ञातजातिविशेषा एकाहारविहारा बाल्यसमयं निर्वाहयन्ति स्म।

अथ कदाचित्तत्र वने भ्रमन्नरण्यगजः समायातः। तं दृष्टवा तौ सिंहसुतौ द्वावपि कुपिताननौ तं प्रति प्रचलितौ यावत्, तावत्तेन शृगालसुतेनाभिहितम् – "अहो, गजोऽयं युष्मत्-कुलशत्रुः। तन्न गन्तव्यमेतस्याभिमुखम्" एवमुक्त्वा गृहं प्रति प्रधावितः। तावपि ज्येष्ठबान्धवभङ्गान्निरुत्साहतां गतौ।

अथवा, साध्विदमुच्यते–

एकेनापि सुधीरेण सोत्साहेन रणं प्रति।
सोत्साहं जायते सैन्यं भग्ने भङ्गमवाप्नुयात्।।

तथा च –

अत एव हि वाञ्छन्ति भूपा योधान् महाबलान्।
शूरान् वीरान् कृतोत्साहान् वर्जयन्ति च कातरान्।।

अथ तौ द्वावपि भ्रातरौ गृहं प्राप्य पित्रोरग्रतो विहसन्तौ ज्येष्ठभ्रातृचेष्टितमूचतुः। यथाऽयं गजं दृष्ट्वा दूरतोऽपि प्रणष्टः। सोऽपि तदाकर्ण्य कोपाविष्टमना प्रस्फुरिताधरपल्लव ताम्र-लोचन स्त्रिशिखां भृकुटिं कृत्वा तौ निर्भर्त्सयन् परुषतरवचनान्युवाच। ततः सिंह्या एकान्ते नीत्वा प्रबोधितोऽसौ – "वत्स! मैवं कदाचिज्जल्प। भवदीयलघुभ्रातरौ एतौ" इति।

अथासौ सान्त्ववचनेन प्रभूततरकोपाविष्टस्तामप्युवाच – "किमहमेताभ्यां शौर्येण, रूपेण, विद्याभ्यासेन, कौशलेन वा हीनो, येन मामुपहसतः? तन्मयावश्यमेतौ व्यापादनीयौ।" तदाकर्ण्य सिंही तस्य जीवितमिच्छन्त्यन्तर्विहस्य प्राह–

शूरोऽसि कृतविद्योऽसि दर्शनीयोऽसि पुत्रक!
यस्मिन् कुले त्वमुत्पन्नो गजस्तत्र न हन्यते।।

शब्दार्थाः टिप्पण्यश्च

सिंहदम्पती	:	शेर और शेरनी।
अजीजनत्	:	पैदा किया।
व्यापाद्य	:	मारकर।
अहनि	:	दिन में।
न आसादितम्	:	नहीं मिला।
शृगालशिशुः	:	शृगाल का बच्चा।
दंष्ट्रामध्यगतं	:	दंष्ट्रायाः मध्यगतं दंष्ट्रामध्यगतम्, दाढ़ों के बीच में।
जीवन्तम् एव	:	जीव + शतृ+ (अत्) तम् जीवन्तम्, जीवित ही।

समर्पितवान्	:	दिया।
अभिहितम्	:	कहा।
परित्यज्य	:	परि + त्यज् + क्त्वा (ल्यप्) (य), त्यागकर।
मत्वा	:	मानकर।
न व्यापादितः	:	नहीं मारा (गया)।
प्राणात्ययेऽपि	:	प्राणानाम् अत्ययः प्राणात्ययः तस्मिन्, प्राण संकट में भी।
भक्षयित्वा	:	खाकर।
प्रभाते	:	प्रातःकाल।
उपार्जयिष्यामि	:	उपार्जन करूँगा।
स्वोदरार्थे	:	उदरस्य अर्थम् उदरार्थम् तस्मिन्, उदरपूर्ति निमित्त।
स्वस्तनक्षीरेण	:	अपने स्तन के दूध से।
निर्वाहयन्ति स्म	:	व्यतीत करते थे।
अरण्यगजः	:	अरण्यस्य गजः अरण्यगजः, जंगली हाथी।
कुपिताननौ	:	कुपितम् आननं ययोस्तौ कुपिताननौ, क्रोधित मुख वाले।
अभिमुखम्	:	सम्मुख।
निरुत्साहतां	:	हतोत्साहित।
सैन्य	:	सेना।
भूपाः	:	राजा।
पित्रोः	:	माता च पिता च पितरौ तयोः पित्रोः (एकशेष), माता-पिता के।
पल्लवताम्रलोचनः	:	पल्लव इव ताम्रे लोचने यस्य सः, नए पत्ते के समान लाल-लाल आँखों वाला।
मा जल्प	:	न कहो।
न हन्यते	:	नहीं मारा जाता।

अभ्यासः

1. संस्कृतेन उत्तरं देयम्

(क) अयं पाठः कस्माद् ग्रन्थात् सङ्कलितः ?
(ख) सिंहः मृगान् व्यापाद्य कस्यै ददाति स्म ?
(ग) शृगालशिशुः केन प्राप्तः?
(घ) सिंहेन शृगालशिशुः किमर्थं न व्यापादितः ?
(ङ) सिंह्याः तृतीयः पुत्रः कः अभवत् ?
(च) सिंहसुतौ कं दृष्ट्वा कुपिताननौ अभवताम् ?
(छ) गजः कस्य कुलशत्रुः अस्ति ?

2. रिक्तस्थानपूर्तिः क्रियताम्

(क) तेन ______________ नासादितम्।
(ख) त्वया ______________ भोजनम्।
(ग) स्त्रीविप्र ______________ विशेषतः।
(घ) अथ कदाचित् ______________ समायातः।
(ङ) यथायं ______________ प्रणष्टः।
(च) शूरोऽसि ______________ न हन्यते।

3. अधोलिखितयोः गद्यांशयोः भावार्थं लिखत

(क) स च मया बालोऽयमिति मत्वा न व्यापादितो विशेषात् स्वजातीयश्च।
(ख) तस्मान्ममायं तृतीयः पुत्रो भविष्यति।

4. 'क' भागस्य पदैः सह 'ख' भागस्यार्थानां मेलनं क्रियताम्

'क'	'ख'
सिंहः	शावकः
शृगालशिशुः	विहाय
परित्यज्य	श्रुत्वा
बालः	मृगेन्द्रः

पुत्रः	जम्बुकशिशुः
गजोऽयम्	तनयः
आकर्ण्य	नगोऽयम्

5. उदाहरणानुसारं विग्रहपदानि आधृत्य समस्तपदानि रचयत

यथा – विग्रहपदानि समस्तपदानि

सिंहस्य दम्पती = सिंहदम्पती

स्वस्य गृहम् = ____________

प्राणानाम् अत्ययः = ____________

सिंहस्य सुतौ = ____________

पल्लवताम्रे लोचने यस्य = ____________

षष्ठः पाठः

प्राचीनं जलविज्ञानम्

आकाश से गिरने वाला जल, वायु और भूमि के संसर्ग से विभिन्न रंग और स्वाद का हो जाता है। यही जल पृथ्वी के नीचे कितना खोदने पर खारा या मीठा, मृदु या रूक्ष मिलेगा – इसकी गणना संस्कृत के प्राचीन वैज्ञानिकों ने की है। आचार्य वराहमिहिर ने अपनी "बृहत्संहिता" के "दकार्गल" अध्याय में इसका विवेचन करते हुए बताया है कि जल की शिराएँ भिन्न-भिन्न स्थितियों में ऊपर-नीचे के तलों पर विद्यमान रहती हैं जहाँ अपार जलराशि न्यूनाधिक रूप में उपलब्ध होती है। मरुप्रदेश में जलभंडार की प्राप्ति के क्या-क्या लक्षण हैं – इसका भी वर्णन उक्त अध्याय में किया गया है। यह पाठ वहीं से उद्धृत है।

धर्म्यं यशस्यं च वदाम्यतोऽहं दकार्गलं येन जलोपलब्धिः।
पुंसां यथाङ्गेषु शिरास्तथैव क्षितावपि प्रोन्नतनिम्नसंस्थाः।।1।।

एकेन वर्णेन रसेन चाम्भश्च्युतं नभस्तो वसुधाविशेषात्।
नानारसत्वं बहुवर्णतां च गतं परीक्ष्यं क्षितितुल्यमेव।।2।।

यदि वेतसोऽम्बुरहिते देशे हस्तैस्त्रिभिस्ततः पश्चात्।
सार्धे पुरुषे तोयं वहति शिरा पश्चिमा तत्र।।3।।

चिह्नमपि चार्धपुरुषे मण्डूकः पाण्डुरोऽथ मृत्पीता।
पुटभेदकश्च तस्मिन् पाषाणो भवति तोयमधः।।4।।

जम्बूवृक्षस्य प्राग् वल्मीको यदि भवेत् समीपस्थः।
तस्माद् दक्षिणपार्श्वे सलिलं पुरुषद्वये स्वादु।।5।।
अर्धपुरुषे च मत्स्यः पारावतसन्निभश्च पाषाणः।
मृद् भवति चात्र नीला दीर्घकालं च बहु तोयम्।।6।।
मरुदेशे भवति शिरा यथा तथातः परं प्रवक्ष्यामि।
ग्रीवा करभाणामिव भूतलसंस्थाः शिराः यान्ति।।7।।
उत्तरतश्च मधूकादहिनिलयः पश्चिमे तरोस्तोयम्।
परिहृत्य पञ्चहस्तानर्धाष्टमपौरुषान् प्रथमम्।।8।।
उत्तरतश्च करीरस्याहिगृहं दक्षिणे जलं स्वादु।
दशभिः पुरुषैः ज्ञेयं पुरुषे पीतोऽत्र मण्डूकः।।9।।
यदि वा सुवर्णनाम्नः तरोर्भवेद् वामतो भुजङ्गगृहम्।
हस्तद्वये तु याम्ये पञ्चदशनरावसानेऽम्बु।।10।।
क्षारं पयोऽत्र नकुलोऽर्धमानवे ताम्रसन्निभश्चाश्मा।
रक्ता च भवति वसुधा वहति शिरा दक्षिणा तत्र।।11।।

शब्दार्थाः टिप्पण्यश्च

यशस्यम्	:	यश देने वाला।
दकार्गलम्	:	जलनिबन्धन (जल को सुरक्षित रखने का स्थान)।
क्षितौ	:	पृथिवी पर।
प्रोन्नतनिम्नसंस्थाः	:	ऊँचे नीचे रूप में स्थित।
रसेन	:	स्वाद से।
अम्भः	:	जल।
नभस्तः	:	आकाश से।
च्युतम्	:	पतित (गिरा हुआ)।

परीक्ष्यम् : जाँच करने योग्य।
बहुवर्णताम् : बहुत प्रकार के रंगों के रूप में।
वेतसः : वेंत के वृक्ष से।
अम्बुरहिते : पानी से रहित।
सार्धे पुरुषे : डेढ़ पुरुष के शरीर की लम्बाई के बराबर (साढ़े सात हाथ पर) (7½ Cubits)।
शिरा : शिरा (नस) जलवाहिनी।
पाण्डुरः : श्वेतपीत (सफेदी लिये हुए हल्का पीला)।
मृत्पीता : पीली मिट्टी।
पुटभेदकः पाषाणः : कठोर पत्थर।
जम्बूवृक्षस्य प्राक् : जामुन के वृक्ष से पूर्व।
वल्मीकः : बमई (चींटियों द्वारा निकाली गई भुरभुरी मिट्टी का ढेर)।
पुरुषद्वये : दो पुरुषों की लम्बाई के बराबर (10 हाथ या 10 Cubits)
स्वादु : स्वादिष्ट।
दक्षिणपार्श्वे : दक्षिण की ओर।
मत्स्यः : मछली।
पारावतसन्निभः : कबूतर के समान।
मरुदेशे : मरुस्थल में।
ग्रीवा : गर्दन।
करभाणाम् : ऊँटों की।
भूतलसंस्थाः : पृथ्वी की सतह पर स्थित।
मधूकात् : महुए के पेड़ से।
उत्तरतः : उत्तर की ओर।
अहिनिलयः : साँप का घर (बमई)।
पञ्चहस्तान् : पाँच हाथ।
परिहृत्य : छोड़कर।
करीरस्य : करील वृक्ष के।

अहिगृहम्	:	साँप का घर (बमई)।
दशभिः पुरुषैः	:	दस पुरुषों के बराबर लम्बाई (50 हाथ – 50 Cubits)।
सुवर्णनाम्नः तरोः वामतः	:	अमलतास के वृक्ष के बाईं ओर।
हस्तद्वये	:	दो हाथ की दूरी पर।
याम्ये	:	बाईं ओर।
पञ्चदशनरावसाने	:	पन्द्रह पुरुषों की लम्बाई के बराबर की गहराई पर (पचहत्तर हाथ की गहराई पर)।
अर्धमानवे	:	आधे मनुष्य की लम्बाई के बराबर (ढाई हाथ)।
नकुलः	:	नेवला।
ताम्रसन्निभः	:	ताम्बे के रंग के समान।
अश्मा	:	पत्थर।
भुजङ्गगृहम्	:	साँप का घर (बमई)।

अभ्यासः

1. **संस्कृतभाषया उत्तराणि लिखत**

   (क) 'दकार्गलम्' शब्दस्य कः अर्थः ?

   (ख) स्वादु जलं कुत्र (कीदृश्यां भूमौ) लभ्यते ?

   (ग) कीदृशी सा भूमिः यत्र बहुकालस्थितम् अत्यधिकं च जलं प्राप्यते?

   (घ) यत्र करीरवृक्षस्य उत्तरतः अहिगृहं स्यात् तत्र किं वैशिष्ट्यम्?

   (ङ) क्षारं जलं कीदृशे स्थाने प्राप्यते।

2. **अयं पाठः कस्मात् ग्रन्थात् गृहीतः ? किं च तद्ग्रन्थस्य वैशिष्ट्यम्?**

3. **अस्य पाठस्य सारांशः संक्षेपेण लेखनीयः?**

4. **अस्मिन् पाठे जलविज्ञानविषये कानि रहस्यानि वर्णितानि ?**

5. निम्नलिखितानां शब्दानाम् आशयः प्रकाशनीयः

वल्मीकः, अर्धपुरुषः, पारावतसन्निभः, ग्रीवा, करभाणामिव, अर्धाष्टमपौरुषान्, भुजङ्गगृहम्, ताम्रसन्निभः, अश्मा, पुटभेदकः पाषाणः, पञ्चदशनरावसाने।

6. निम्नाङ्कितानां पदानाम् अर्थमेलनं कुरुत

क्षितौ	पाषाणः
च्युतम्	आकाशात्
नभस्तः	पृथिव्याम्
पुटभेदकः	स्वादिष्टः
स्वादु	कठोरः
अश्मा	पतितम्

7. अधोलिखितयोः श्लोकयोः भावार्थौ लेख्यः

यदि वेतसोऽम्बुरहिते देशे हस्तैस्त्रिभिस्ततःपश्चात्।
सार्धे पुरुषे तोयं वहति शिरा पश्चिमा तत्र।।
चिह्नमपि चार्धपुरुषे मण्डूकः पाण्डुरोऽथ मृत्पीता।
पुटभेदकश्च तस्मिन् पाषाणो भवति तोयमधः।।

विशेष

(1) **दकार्गलम्**– 'दक' शब्द 'उदक' का लघु रूप है, जिसका अर्थ है 'जल'। 'अर्गला' शब्द का अर्थ है 'सांकल' (किवाड़ बन्द करने का उपकरण)। इस प्रकार 'दकार्गल' का अर्थ हुआ जल को सुरक्षित रोके रखने व नियंत्रित (निबन्धित) करने का विज्ञान।

(2) **पुरुष** – इस पाठ में 'पुरुष' शब्द पारिभाषिक है। यहाँ 'पुरुष' शब्द का अर्थ है – पुरुष के शरीर के बराबर परिमाण। 'पुरुष परिमाण' से अभिप्राय है – हाथ ऊँचा करके खड़े हुए पुरुष के बराबर लम्बाई, जिसको पाँच हाथ (5 Cubits) के बराबर माना गया है।

सप्तमः पाठः

सुभाषितसञ्जीविनी

प्रस्तुत पाठ महाकवि भर्तृहरि कृत "नीतिशतकम्" नामक पुस्तक से संकलित है, जिसमें सत्संगति का महत्त्व, महापुरुषों की मनोवृत्ति, धन की गति, दुर्जन और सज्जन की मित्रता में अन्तर, महापुरुषों के भूषण, पुत्र, पत्नी और मित्र के लक्षण, सज्जनों के द्वारा ग्राह्य पदार्थ, जीवन के कर्त्तव्याकर्त्तव्यों का विवेचन, अनुशासित एवं कृतज्ञतापूर्ण जीवनयापन का कठिन व्रत, आलस्य का त्याग एवं उद्यम का अवलम्बन करने सम्बन्धी नीतिपरक सूक्तियों का संकलन है।

जाड्यं धियो हरति सिञ्चति वाचि सत्यम्
 मानोन्नतिं दिशति पापमपाकरोति।
चेतः प्रसादयति दिक्षु तनोति कीर्तिम्
 सत्सङ्गतिः कथय किं न करोति पुंसाम्।।1।।

कुसुमस्तबकस्येव द्वयी वृत्तिर्मनस्विनः।
मूर्ध्नि वा सर्वलोकस्य विशीर्येत वनेऽथवा।।2।।

दानं भोगो नाशस्तिस्रो गतयो भवन्ति वित्तस्य।
यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति।।3।।

आरम्भगुर्वी क्षयिणी क्रमेण
 लघ्वी पुरा वृद्धिमती च पश्चात्।
दिनस्य पूर्वार्धपरार्धभिन्ना
 छायेव मैत्री खलसज्जनानाम्।।4।।

करे श्लाघ्यस्त्यागः शिरसि गुरुपादप्रणयिता
मुखे सत्या वाणी विजयि भुजयोर्वीर्यमतुलम्।
हृदि स्वच्छा वृत्तिः श्रुतिमधिगतं च श्रवणयो-
र्विनाऽप्यैश्वर्येण प्रकृतिमहतां मण्डनमिदम्।।5।।

यः प्रीणयेत्सुचरितैः पितरं स पुत्रो
यद्भर्तुरेव हितमिच्छति तत्कलत्रम्।
तन्मित्रमापदि सुखे च समक्रियं य-
देतत्त्रयं जगति पुण्यकृतो लभन्ते।।6।।

तृष्णां छिन्धि भज क्षमां जहि मदं पापे रतिं मा कृथाः
सत्यं ब्रूह्यनुयाहि साधु पदवीं सेवस्व विद्वज्जनम्।
मान्यान्मानय विद्विषोऽप्यनुनय प्रख्यापय प्रश्रयम्
कीर्तिं पालय दुःखिते कुरु दयामेतत्सतां लक्षणम्।।7।।

प्रदानं प्रच्छन्नं गृहमुपगते सम्भ्रमविधिः
प्रियं कृत्वा मौनं सदसि कथनं चाप्युपकृतेः।
अनुत्सेको लक्ष्म्यामनभिभवगन्धाः परकथाः
सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम्।।8।।

आलस्यं हि मनुष्याणां शरीरस्थो महान् रिपुः।
नास्त्युद्यमसमो बन्धुः कुर्वाणो नावसीदति।।9।।

शब्दार्थाः टिप्पण्यश्च

धियः : बुद्धि को।
जाड्यम् : जड़ता (मन्द गति) को।
वाचि : वाणी में।
दिशति : (मार्ग) दिशा प्रशस्त करती है।

अपाकरोति	:	दूर करती है।
चेतः	:	चित्त को, मन, बुद्धि, चित्त, अहंकार – ये अन्तःकरण के चार विभाग हैं जिनमें चित्त भावों को सुरक्षित रखता है।
दिक्षु	:	दिशाओं में।
तनोति	:	विस्तार करता है।
कीर्तिम्	:	कीर्ति को, यश को।
पुंसाम्	:	व्यक्तियों का।
कुसुमस्तवकस्येव	:	कुसुमस्य स्तवकस्य इव, पुष्पों के गुच्छों के समान।
वृत्तिः	:	व्यवहार, आचरण।
मनस्विनः	:	स्वाभिमानियों की।
मूर्ध्नि	:	शीर्ष स्थान पर।
सर्वलोकस्य	:	सभी प्राणियों के।
विशीर्येत	:	बिखर जाता है।
भोगः	:	उपभोग करना।
नाशः	:	विनाश होना, नष्ट होना, अन्त होना।
गतयः	:	परिणति, परिणाम।
वित्तस्य	:	धन की।
भुङ्क्ते	:	उपयोग करता है।
गुर्वी	:	घनी, सघन, गहरी।
क्षयिणी	:	घटने वाली।
क्रमेण	:	क्रम से।
लघ्वी	:	छोटी, कम मात्रा में।
वृद्धिमती	:	वर्धनशील, बढ़नेवाली।
पश्चात्	:	बाद में।
पूर्वार्ध	:	दोपहर के पूर्व का समय।
परार्ध	:	दोपहर के बाद का समय।

छायेव	:	छाया के समान, (प्रातःकाल की छाया बड़ी होती जाती है और मध्याह्न तक छोटी हो जाती है। मध्याह्न के बाद की छाया छोटी से क्रमशः बड़ी होती जाती है। उसी प्रकार सज्जनों और दुर्जनों की मित्रता का विकास एवं संकोच होता है)।
श्लाघ्यः	:	प्रशंसा, आत्मप्रशंसा का त्याग महापुरुषों का भूषण है।
गुरुपादप्रणयितां	:	गुरुपादयोः प्रणयिता अर्थात् प्रणाम, गुरु के चरणों में प्रणामशीलता।
श्रुतिमधिगतं	:	वेदों की ध्वनि से युक्त होना।
मण्डनम्	:	विभूषण, शोभा, अलंकार।
कलत्रम्	:	स्त्री, पत्नी, भार्या, अर्धांगिनी।
छिन्धि	:	विच्छिन्न कर दो, दूर करो।
जहि	:	त्याग दो, छोड़ दो।
कृथाः	:	करो।
प्रश्रयम्	:	आश्रय ग्रहण करने वाले को।
सम्भ्रमविधिः	:	हड़बड़ाहट, स्वागत करने की आतुरता।
अवसीदति	:	खिन्न होता है, अवसाद को प्राप्त होता है।

अभ्यासः

1. संस्कृतेन उत्तरं देयम्
   (क) नीतिशतकस्य रचयिता कः अस्ति ?
   (ख) वाचि सत्संगतिः किं करोति ?
   (ग) मनस्विनः वृत्तिः कस्य इव भवति ?

(घ) वित्तस्य तिस्रः गतयः काः भवन्ति ?
(ङ) छायेव मैत्री केषां भवति ?
(च) पुण्यकृतो जगति किं त्रयं लभन्ते ?
(छ) सतां त्रीणि लक्षणानि कानि ?
(ज) असिधाराव्रतं केषां भवति ?
(झ) मनुष्याणां महान् शत्रुः कः ?

2. **रिक्तस्थानपूर्तिः क्रियताम्**

(क) सत्संगतिः चेतः __________ ।
(ख) कुसुमस्तबकः वने __________ ।
(ग) वित्तस्य __________ तिस्रः भवन्ति।
(घ) महतां शिरसि __________ ।
(ङ) यद् भर्तुः __________ तत्कलत्रम्।
(च) नास्ति __________ बन्धुः।

3. **अधोलिखितयोः पद्यांशयोः भावार्थं लिखत**

(क) द्वयी वृत्तिर्मनस्विनः
(ख) प्रकृतिमहतां मण्डनमिदम्
(ग) एतत् सतां लक्षणम्
(घ) तेषु एव लोकस्थितिः

4. **'क' भागस्थपदैः सह 'ख' भागस्यार्थानां मेलनं क्रियताम्**

'क'	'ख'
मित्रम्	गुरुपादप्रणयिता
मुखे	मैत्री
श्रवणयोः	सत्या वाणी
भुजयोः	दयाम्
शिरसि	समक्रियम्
वृद्धिमती	वीर्यमतुलम्
दुःखिते	श्रुतिमधिगतम्
मौनं	आलस्यम्
शत्रुः	सदसि

5. उदाहरणानुसारं विग्रहपदानि आधृत्य समस्तपदानि रचयत

यथा– विग्रहपदानि		समस्तपदानि
मानस्य उन्नतिम्	=	मानोन्नतिम्
कुसुमानाम् स्तबकः	=	________
पूर्वं च तत् अर्धं	=	________
गुरुपादयोः प्रणयिता	=	________
शरीरे स्थितः	=	________

अष्टमः पाठः

व्यवसाये विक्रयसिद्धान्तविवेचनम्

प्रस्तुत पाठ कौटिल्य (चाणक्य) कृत 'अर्थशास्त्र' नामक ग्रन्थ के 'पण्याध्यक्ष' नामक सोलहवें अध्याय से संकलित किया गया है। कौटिल्य ने अपने अर्थशास्त्र में तत्कालीन संघराज्यों की शासन-व्यवस्था के लिए प्रचुर धन के रूप में राजकोष की वृद्धि के उपायों का वर्णन किया है। राजा को स्वदेश और परदेश की वस्तुओं की बिक्री का ऐसा प्रबन्ध करना चाहिये, जिससे प्रजा को किसी प्रकार का कष्ट न हो। गोदाम में सुरक्षित माल का सोलहवाँ भाग कर रूप में राजा को देना चाहिए। उसे व्याजी या मानव्याजी कहा जाता है। प्रस्तुत अंश में पण्याध्यक्ष के कार्य-अकार्य के विषय में वर्णन किया गया है। परदेश में निर्यात-व्यापार के सम्बन्ध में पण्याध्यक्ष को चाहिए कि वह इस पर विचार कर इस तरह व्यापार कार्य करे कि स्वदेश तथा विदेश में बेची जाने वाली किन चीजों के मूल्य में परस्पर न्यूनाधिक्य है, इसके अतिरिक्त बिक्रीकर, सीमान्त अधिकारी का कर, सुरक्षा के लिए पुलिस का मार्गकर, जंगल के रक्षक का कर, नदी पार कर तथा अपने भोजनादि के व्यय को निकाल कर शेष लाभ पर विचार करना चाहिए।

पण्याध्यक्षः स्थलजलजानां नानाविधानां पण्यानां स्थलपथ-वारिपथोपयातानां प्रियाप्रियतां च विद्यात्, तथा विक्षेपसंक्षेप-क्रयविक्रययोगकालान्। यच्च पण्यं प्रचुरं स्यात् तदेकीकृत्य

अर्घमारोपयेत्। प्राप्तेऽर्घे वा अर्घान्तरं कारयेत्। स्वभूमिजानां राजपण्यानाम् एकमुखं व्यवहारं स्थापयेत्।

परभूमिजानाम् अनेकमुखम्। उभयं च प्रजानाम् अनुग्रहेण विक्रापयेत्। बहुमुखं वा राजपण्यं वैदेहकाः कृतार्घं विक्रीणीरन्। छेदानुरूपं च वैधरणं दद्युः। पण्याधिष्ठातारः पण्यमूल्यम् एकमुखं काष्ठद्रोण्याम् एकच्छिद्रापिधानायां निदध्युः। अह्नः च अष्टमे भागे पण्याध्यक्षस्य अर्पयेयुः। "इदं विक्रीतम् इदं शेषमिति"। तुलामानभाण्डकं चार्पयेयुः। इति स्वविषये व्याख्यातम्।

परविषये तु पण्यप्रतिपण्योरर्घं मूल्यं च आगमय्य शुल्क वर्तन्यातिवाहिकगुल्मतरदेयभक्तभाटक-व्ययशुद्धमुदयं पश्येत्। असति उदये भाण्डनिर्वहणेन पण्य-प्रतिपण्यार्घेण वा लाभं पश्येत्।

आपदि सारमात्मानं वा मोक्षयेत्। आत्मनो वा भूमिमप्राप्तः सर्वदेयमशुद्धं व्यवहरेत्। वारिपथे वा यानभाटकपथ्यदनपण्य-प्रतिपण्यार्घप्रमाणयात्राकालभय-प्रतीकारपण्यपत्तनचारित्राणि उपलभेत।

नदीपथे च विज्ञाय व्यवहारं चरित्रतः।
यतो लाभस्ततो गच्छेदलाभं परिवर्जयेत्।।

शब्दार्थाः टिप्पण्यश्च

पण्याध्यक्षः	:	पण्यानाम् अध्यक्षः, वस्तुओं के क्रय-विक्रय के कार्य में नियुक्त (व्यक्ति)।
पण्यम्	:	क्रय-विक्रय के योग्य (वस्तु)।

पण्यानाम्	:	क्रय-विक्रय (वस्तुओं) का, लेन-देन के योग्य (वस्तुओं) का।
स्थलजलजानाम्	:	स्थल (मिट्टी) तथा जल से उत्पन्न (वस्तुओं) का।
स्थलपथवारिपथोपयातानाम्	:	स्थल और जल के मार्ग से लाई गई (वस्तुओं) का।
विद्यात्	:	समझे, जानें।
प्रियाप्रियताम्	:	शीघ्रबिक्री तथा मन्दबिक्री।
विक्षेपसंक्षेपक्रयविक्रययोगकालान्	:	विक्षेप (निस्तारण), संक्षेप (भण्डारण), क्रय एवं विक्रय के योग के समय को।
प्राप्तेऽर्घे	:	प्राप्ते अर्घे (मूल्ये), मूल्य के प्राप्त होने पर।
अर्घान्तरम्	:	मूल्य में तारतम्य।
स्वभूमिजानाम्	:	अपनी भूमि से (स्वदेश में) उत्पन्न वस्तु।
राजपण्यानाम्	:	राजकीय क्रय-विक्रय योग्य वस्तुओं का।
एकमुखम्	:	एक स्थान पर।
परभूमिजानाम्	:	दूसरे की भूमि (विदेश) से उत्पन्न वस्तु।
अनेकमुखम्	:	सभी स्थान पर।
अनुग्रहेण	:	बिना कष्ट के।
बहुमुखम्	:	बहुत स्थानों पर।
विक्रापयेत्	:	विक्रयं कारयेत्, विक्रय कराये।
वैदेहिकाः	:	व्यापारी।
पण्याधिष्ठातारः	:	राजकीय वस्तुओं का विक्रेता।
छेदानुरूपम्	:	छेदः, अर्घहानिः तस्याः अनुरूपम्, मूल्यों की हानि के अनुरूप।
काष्ठद्रोण्याम्	:	लकड़ी की पेटी में।

एकच्छिद्रापिधानायाम्	:	एक छेद वाली में अर्थात् एक द्वार वाली (पेटी) में।
निदध्युः	:	डाल दे।
वैधरणम्	:	जितनी मूल्य हानि हो उसकी मात्रा को 'वैधरण' कहते हैं।
अह्नः	:	दिन के।
अष्टमे भागे	:	आठवें भाग में (विक्रय काल की समाप्ति पर)।
तुलामानभाण्डकम्	:	तराजू के द्वारा मापक, बर्तन।
पण्यप्रतिपण्ययोः	:	स्वदेश एवं विदेश के क्रय, विक्रय की (वस्तुओं का)।
आगमय्य	:	विज्ञाय, जानकर।
शुल्कवर्तन्यातिवाहिक-गुल्मतरदेयभक्तभाटक-व्ययशुद्धम्	:	शुल्कादिव्ययशोधितावशेषम्। शुल्क, वर्तनी (मार्ग), आतिवाहिक (बैलगाड़ी), गुल्म (वनस्थानिक), तर (नदी को पार करना), तथा भक्त (भोजन), भाटक (मजदूरी) में किये गये व्यय के बाद का अवशेष।
उदयम्	:	लाभ।
असति उदये	:	लाभ न होने पर।
भाण्डनिर्वहणेन	:	बर्तन को ले जाने से।
सारम्	:	रत्नादि द्रव्य।
मोक्षयेत्	:	रक्षयेत्, रखना चाहिये।
भूमिमप्राप्तः	:	स्वपण्यविक्रयभूमिभूतात् स्वविषयम् अप्रत्यागतः, अपनी वस्तु के विक्रय के लिए भूमि की अप्राप्ति होने पर।
सर्वदेयविशुद्धम्	:	शुल्कादिदेयरहितम्, शुल्कादि के व्यय से रहित।

वारिपथे	:	जल के रास्ते में।
यानभाटकपथ्यदनपण्य-प्रतिपण्यार्घप्रमाणयात्रा-कालभयप्रतीकारपण्य-पत्तनचारित्राणि-	:	यानभाटक (नाविक मजदूरी), पथ्यदन (मार्ग भोजन) पण्यप्रतिपण्यार्घप्रमाण (वस्तु के बदले वस्तु के मूल्य का तारतम्य) भयप्रतीकार (तस्करादिभय का प्रतीकार) पण्यपत्तनचारित्राणि (अपनी वस्तु के विक्रयस्थान के पत्तन के चरित्र) को।
व्यवहारम्	:	वाणिज्यम्, व्यापार को।
चरित्रतः	:	तद्देशाचारानुरोधेन, सम्बन्धित देश के आचार के अनुरोध से।
यतः	:	येन पथा, जिस मार्ग से।

अभ्यासः

1. **संस्कृतभाषया उत्तराणि लिखत**

(क) अयं पाठः कस्माद् ग्रन्थात् सङ्कलितः कश्च अस्य प्रणेता?
(ख) केषाम् एकमुखं व्यवहारं स्थापयेत् केषाञ्च अनेकमुखम्?
(ग) वैधरणं केनानुरूपं दद्युः?
(घ) स्वविषये किं व्याख्यातम्?
(ङ) आत्मानं सारं कदा भोक्षयेत्?
(च) केन पथा गच्छेत् परिवर्जयेत् च?
(छ) वारिपथे कानि उपलभेत?
(ज) असति उदये केन लाभं पश्येत्?

2. **व्याख्येयः**

नदीपथे च विज्ञाय व्यवहारं चरित्रतः।
यतो लाभस्ततो गच्छेदलाभं परिवर्जयेत्।।

3. रिक्तस्थानानां पूर्तिः क्रियताम्

(क) बहुमुखं वा ________ वैदेहकाः ________ विक्रीणीरन्।

(ख) स्वभूमिजानां ________ एकमुखं ________ स्थापयेत्।

(ग) ________ अष्टमे भागे पण्याध्यक्षस्य ________ ।

(घ) असति उदये ________ पण्यप्रतिपण्यार्घेण वा ________ पश्येत्।

(ङ) परभूमिजानाम् ________ अनेकमुखं भवति।

4. अधोलिखितानामाशयं स्पष्टीकुरुत

(क) पण्याध्यक्षः स्थलजलजानां नानाविधानां पण्यानां प्रियाप्रियतां च विद्यात्।

(ख) उभयं च प्रजानाम् अनुग्रहेण विक्रापयेत्।

(ग) तुलामानभाण्डकं चार्पयेयुः।

(घ) आत्मनो वा भूमिमप्राप्तः सर्वदेयमशुद्धं व्यवहरेत्।

(ङ) छेदानुरूपं च वैधरणं दद्युः।

5. पाठमधिकृत्य विक्रयसिद्धान्तस्य विवेचनं कुरुत।

6. अधोलिखितपदानाम् अर्थमेलनं क्रियताम्

पण्यम्	एक स्थान पर
परभूमिजानाम्	व्यापारी
वैदेहकाः	तराजू के द्वारा मापक बर्तन
एकमुखम्	मूल्य हानि की मात्रा
तुलामानभाण्डकम्	क्रय-विक्रय योग्य वस्तु
वैधरणम्	विदेशों में उत्पन्न वस्तुओं का

नवमः पाठः

स्वास्थ्यरक्षणोपायाः

प्रस्तुत पाठ 'स्वास्थ्यरक्षणोपायाः' शीर्षकान्तर्गत आयुर्वेदशास्त्रपरम्परा के महान् विद्वान् श्री वाग्भट्टविरचित 'अष्टाङ्गहृदयम्' नामक ग्रन्थ के दिनचर्याध्याय से संकलित किया गया है। स्वास्थ्य संरक्षण के लिए जहाँ शरीर पोषण करने वाले भोजन की आवश्यकता है, वहीं उचित दिनचर्या के पालन करने की सर्वाधिक आवश्यकता है। उन उपायों में अभ्यङ्ग-स्नान, व्यायाम एवं विद्वानों की सेवा करना आदि स्वास्थ्य संवर्धन करने वाले कुछ उपायों का इस पाठ में वर्णन किया गया है।

अभ्यङ्गमाचरेन्नित्यं स जराश्रमवातहा।
दृष्टिप्रसादपुष्ट्यायुः स्वप्नसुत्वक्त्वदार्ढ्यकृत्।।1।।

शिरः श्रवणपादेषु तं विशेषेण शीलयेत्।
वर्ज्योऽभ्यङ्गः कफग्रस्तकृतसंशुद्ध्यजीर्णिभिः।।2।।

लाघवं कर्मसामर्थ्यं दीप्तोऽग्निर्मेदसः क्षयः।
विभक्तघनगात्रत्वं व्यायामादुपजायते।।3।।

उद्वर्तनं कफहरं मेदसः प्रविलायनम्।
स्थिरीकरणमङ्गानां त्वक्प्रसादकरं परम्।।4।।

दीपनं वृष्यमायुष्यं स्नानमूर्जाबलप्रदम्।
कण्डूमलश्रमस्वेदतन्द्रातृड्दाहपाप्मजित्।।5।।

उष्णाम्बुनाऽधः कायस्य परिषेको बलावहः।
तेनैव तूत्तमाङ्गस्य बलहृत्केशचक्षुषाम्।।6।।

देहवाक्चेतसां चेष्टाः प्राक् श्रमाद्विनिवर्तयेत्।
नोर्ध्वजानुश्चिरं तिष्ठेन्नक्तं सेवेत न द्रुमम्।।7।।
सर्वथेक्षेत नादित्यं न भारं शिरसा वहेत्।
नेक्षेत प्रततं सूक्ष्मं दीप्तामेध्याप्रियाणि च।।8।।
नित्यं हिताहारविहारसेवी, समीक्ष्यकारी विषयेष्वसक्तः।
दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः।।9।।

शब्दार्थाः टिप्पण्यश्च

अभ्यङ्गम्	:	तेल मालिश।
वातहा	:	वातम् हरति इति वातहा। वायुदोष को दूर करने वाली।
सुत्वक्त्व	:	सुन्दर त्वचा युक्त।
दार्ढ्यकृत्	:	मजबूत करने वाला।
विभक्तघनगात्रत्वम्	:	शरीर के अंग-प्रत्यंग का सुडौल गठन।
उद्वर्तनं	:	उबटन।
मेदसः	:	चर्बी तथा मोटापे का।
वृष्यम्	:	पुष्टिकारी।
कण्डूः	:	खाज, खुजली।
तृड्दाहः	:	प्यास और जलन।
पाप्मजित्	:	शरीर की अशोभा, कान्तिहीनता।
परिषेकः	:	स्नान।
बलावहः	:	बल की वृद्धि करने वाला।
उत्तमाङ्गस्य	:	अङ्गेषु उत्तमभागः शिरः तस्य, सिर का।
बलहृत्	:	बलं हरति इति, बल हरने वाला।
चक्षुषाम्	:	नेत्रों का।
विनिवर्तयेत्	:	रोक देना चाहिए।
ऊर्ध्वजानुः	:	घुटनों को ऊपर करके।

ईक्षेत	:	देखें।
प्रततम्	:	अत्यन्त, सर्वदा।
दीप्तम्	:	प्रकाशयुक्त यथा अग्नि, विद्युत् आदि।
अमेध्यम्	:	अपवित्र, मलमूत्रादि।
समीक्ष्यकारी	:	सम्यक् विचार्य कार्यं करोति अर्थात् अच्छी प्रकार विचार करके कार्य करने वाला।
विषयेष्वसक्तः	:	कामादि विषयों में आसक्त न रहने वाला।
आप्तोपसेवी	:	आप्तान् यथार्थवक्तृन् धर्मशीलान् सेवते यः अर्थात् तत्वज्ञानी एवं विश्वसनीय व्यक्तियों के साथ निरन्तर रहने वाला।
अरोगः	:	रोगाद् रहितः अर्थात् रोग से रहित।

अभ्यासः

1. **संस्कृतेन उत्तरं देयम्**

(क) 'अभ्यङ्गम्' अस्य अभिप्रायः कः ?
(ख) तैलमर्दनं विशेषेण कुत्र कर्त्तव्यम् ?
(ग) कीदृशः जनः अभ्यङ्गं नाचरेत् ?
(घ) व्यायामात् किं किं भवति ?
(ङ) उद्वर्तनेन के के लाभाः भवन्ति ?
(च) स्नानेन किं किं जायते ?
(छ) उष्णजलेन स्नानेन को लाभः ?
(ज) श्रमात् प्राक् किं विनिवर्तयेत् ?
(झ) शिरसा किं न वहेत् ?
(ञ) कीदृशः पुरुषः अरोगी भवति ?

2. रिक्तस्थानपूर्तिः करणीया

(क) विभक्तघनगात्रत्वं ________ उपजायते।

(ख) ________ कफहरं मेदसः प्रविलायनम्।

(ग) ________ तृड्दाहपाप्मजित्।

(घ) ________ उत्तमाङ्गस्य बलहृत् ________ चक्षुषाम्।

(ङ) दाता समः ________ भवत्यरोगः।

3. अधोलिखितानाम् आशयः स्पष्टीक्रियताम्

(क) दृष्टिप्रसादपुष्ट्यायुः स्वप्नसुत्वक्त्वदार्ढ्यकृत्।

(ख) वर्ज्योऽप्यङ्गः संशुद्ध्यजीर्णिभिः।

(ग) विभक्तघनगात्रत्वम्।

(घ) स्थिरीकरणमङ्गानाम्।

4. अधोलिखितकथनेषु यत् शुद्धं तत् (√) चिह्नेन तथा च अशुद्धं (X) चिह्नेन दर्शयत

(क) अभ्यङ्गेन मेदसः क्षयः न भवति।

(ख) उद्वर्तनेन तृड्दाहतन्द्रा दूरीभवति।

(ग) अप्रियाणि सदा ईक्षेत।

(घ) हिताहारविहारसेवी सदा अरोगी भवति।

5. 'क' भागस्थपदैः सह 'ख' भागस्थानाम् अर्थानाम् मेलनं क्रियताम्

'क'	'ख'
उत्तमाङ्गस्य	तृषा
नक्तम्	भास्करम्
अमेध्यम्	शिरसः
आदित्यम्	रात्रिः
तृट्	अपवित्रम्
त्वक्	आयुवर्धकम्
चक्षुषाम्	स्पर्शेन्द्रियम्
आयुष्यम्	दृशाम्

दशमः पाठः

खनिजगवेषणम्

विज्ञान के क्षेत्र में भूगर्भशास्त्र का विशिष्ट महत्त्व है क्योंकि पार्थिव जीवलोक का आधार 'भू' अर्थात् पृथ्वी है। भूगर्भ से अभिप्राय उन भौतिक पदार्थों से है जो पदार्थ इस पृथ्वी के बनाने के लिए, इसके परिवर्तन के लिए एवं इस पर स्थित स्थावर, जंगम वस्तुओं की स्थिति के लिए उत्तरदायी हैं। भूगर्भशास्त्र में मुख्य रूप से इसके अन्दर की ऊष्मा, जल एवं वायु के क्रियाकलाप तथा उनके द्वारा निर्मित स्वर्ण, रजत, ताम्र, लौह, कोयला तथा विविध गैसीय पदार्थों का अध्ययन किया जाता है। प्रस्तुत पाठ कौटिल्य अर्थशास्त्र के दूसरे अधिकरण के तीसवें प्रकरण के बारहवें अध्याय आकरकर्मान्तप्रवर्तनम् से लिया गया है। इसमें पृथ्वी की उग्र गन्धों, क्षारीय पदार्थों एवं प्रस्तर खण्ड़ों का अतिरोचक वर्णन किया गया है।

आकराध्यक्षः शुल्व-धातुशास्त्र-रस-पाक-मणि-रागज्ञः तज्ज्ञसंघो वा तज्ज्ञातकर्मकर-उपकरणसम्पन्नः किट्ट-मूष-अङ्गार-भस्मलिङ्गं वा आकरं भूतपूर्वम् अभूतपूर्वं वा भूमि-प्रस्तर-रस- धातुमत्यर्थं वर्ण-गौरवम् उग्रगन्धरसं परीक्षेत।

पर्वतानाम् अभिज्ञातोद्देशानां बिल-गुहा-उपत्यकालयन - निगूढखातेषु अन्तः प्रस्यन्दिनो जम्बू-आम्र-तालफल - पक्व-हरिद्राभेद-हरिताल- मनःशिला-क्षौद्रहिंगुलक- पुण्डरीक-शुक-

मयूर- पत्रवर्णाः सवर्णोदकौषधिपर्यन्ताः चिक्कणाः विशदा भारिकाश्च रसाः काञ्चनिकाः।

अप्सु निष्ठ्यूताः तैलवद् विसर्पिणः जलमलग्राहिणः च ताम्र-रूप्ययोः शतादुपरिवेद्धारः। तत्प्रतिरूपकम् उग्रगन्धरसं शिलाजतु विद्यात्।

सर्वधातूनां गौरववृद्धौ सत्त्ववृद्धिः। तेषामशुद्धा मूढगर्भा वा तीक्ष्णमूत्रक्षारभाविता राजवृक्ष-वट-पीलुगोपित्तरोचना महिष-खर-करभमूत्रपुरीष-पिण्डबद्धाः तत्प्रतीवापाः तदवलेपा वा विशुद्धाः स्रवन्ति। भारिकः स्निग्धो मृदुश्च प्रस्तरधातुः भूमिभागो वा पिंगलो हरितः पाटलः लोहितो वा ताम्रधातुः। काकमेचकः कपोतरोचनावर्णः श्वेतराजिनद्धो वा विस्रः सीसधातुः। ऊषरकर्बुरः पक्वलोष्ठवर्णो वा त्रपुधातुः। कुरुम्बः पाण्डुलोहितः सिन्दुवार-पुष्पवर्णो वा तीक्ष्णधातुः। काकाण्डवर्णः भूर्जपत्रवर्णो वा वैकृन्तक-धातुः। अच्छःस्निग्धः सप्रभो घोषवान् शीततीव्रः तनुरागश्च मणिधातुः। धातुसमुत्थितं तज्जातकर्मान्तेषु प्रयोजयेत्।

शब्दार्थाः टिप्पण्यश्च

आकराध्यक्षः : आकराणामध्यक्षः, आकर (खान –जिसमें से खनिज निकलते हैं) का अध्यक्ष।

शुल्वम् : शुल्व सम्बन्धी विद्या, प्राचीन काल में रस्सी (शुल्व) की सहायता से यज्ञवेदियों तथा अन्य स्थानों का नाप किया जाता था। आजकल इसे ज्यामिति (Geometry) कहा जाता है।

रसः	:	रसायनशास्त्र।
पाकः	:	पाकविधि, पकाने का प्रकार।
तज्ज्ञः	:	तेषां ज्ञाता, उन विद्याओं को जानने वाला।
कर्मकरः	:	कर्म करोति, काम को करने वाला।
उपकरणसम्पन्नः	:	उपकरणैः सम्पन्नः, कुल्हाड़ी, धौंकनी आदि यन्त्रों अथवा उपकरणों से युक्त।
किट्टमूषाङ्गारभस्मलिङ्गम्	:	किट्टञ्च मूषा च अङ्गारः, भस्म च लिङ्गम् यस्य तम् तथा भूतम्, कीटी (किसी पदार्थ-धातु आदि के बहुत छोटे-छोटे टुकड़े) मूषा (भूसी आदि), अङ्गार तथा भस्म (राख) आदि हैं पहचान जिनकी।
भूतपूर्वम्	:	पूर्वं भूतः, पुरानी (खान)।
भूमिः	:	मिट्टी।
प्रस्तरः	:	पत्थर।
रसः	:	पानी।
अत्यर्थवर्णगौरवम्	:	अत्यर्थम् अत्यधिकं वर्णस्य गौरवम्, अत्यधिक चमकदार रंग वाली।
धातुम्	:	धातु को।
उग्रगन्धम्	:	उग्रम् गन्धम्, तीखी गन्ध से युक्त।
अभिज्ञातोद्देशानाम्	:	पहले से ज्ञात या परिचित।
बिलम्	:	गड्ढा।
गुहा	:	गुफा।
उपत्यका	:	तराई।
निगूढखातेषु	:	गहरी खाइयों में।
अन्तःप्रस्यन्दिनो	:	(शिलाओं से ढके हुए) अन्दर ही अन्दर बहने वाले जल से।

जम्बूः : जामुन।
तालफलम् : ताड़ का फल।
पक्वहरिद्रा : पकी हुई (पक्की) हल्दी।
हरितालम् : हरताल।
क्षौद्रम् : शहद।
हिंगुलुकम् : विशेष राग द्रव्य।
मनःशिला : सलेटी रंग की विशेष शिला।
पुण्डरीकम् : कमल।
सवर्णोदका : समान रंग वाली।
चिक्कणा : चिकनी।
काञ्चनिका : सोने की खान।
विसर्पिणः : फैलता हुआ।
ताम्ररूप्ययोः : ताम्रञ्च रूप्यञ्च, तयोः, ताँबे और चाँदी की।
तत्प्रतिरूपकम् : उसी के समान।
शिलाजतु : शिलाजीत।
गौरववृद्धौ : भारीपन में वृद्धि।
मूढगर्भा : मैल जम जाने के कारण जिसके गुण दोषों का ज्ञान यथार्थ रूप से न हो सके।
तीक्ष्णमूत्राः : मनुष्य, हाथी, घोड़ा, गाय, गधा, बकरा आदि में से किसी का मूत्र।
क्षारभाविताः : तीक्ष्ण क्षार या खारीपन।
राजवृक्षः : अमलतास।
वटः : बरगद।
पीलुः : वृक्ष विशेष।
गोपित्तरोचना : गोपित्त तथा गोरोचन गेरु के प्रकार (भेद) हैं।
पुरीषपिण्डम् : पुरीष (मल का) पिण्ड।
अवलेपाः : लेप।

पाटलः	:	गुलाबी।
लोहितः	:	लाल।
काकमेचकः	:	कौए के समान काला।
कपोतरोचनावर्णः	:	कबूतर और गोरोचन की आकृति व वर्ण वाला।
श्वेतराजिनद्धः	:	सफेद रेखाओं से युक्त।
विस्रः	:	दुर्गन्धिपूर्ण।
ऊषरकर्बुरः	:	ऊसर जमीन की भाँति कुछ सफेदी लिये हुये।
पक्वलोष्ठवर्णः	:	पके हुए ढेले के रंग का।
त्रपुधातुः	:	सफेद सीसा नामक धातु।
कुरुम्बः	:	चिकने पत्थरों वाला।
पाण्डुलोहितः	:	कुछ सफेद और लालिमा को लिए हुए।
सिन्दुवारपुष्पवर्णः	:	सिन्दुवार (निर्गुण्डी) पुष्प के रंग वाला।
तीक्ष्णधातुः	:	लोहा नामक धातु (लोहे का विशेष प्रकार)।
काकाण्डवर्णः	:	कौए के अण्डे के समान वर्ण वाला।
वैकृन्तकधातुः	:	इस्पाती लोहा नामक धातु।
अच्छः	:	स्वच्छ (इतना स्वच्छ कि उसमें परछाईं दिखायी दे)।
घोषवान्	:	शब्द देने वाला।
तनुरागः	:	फीके रंग वाला।
मणिधातुः	:	मणि नामक धातु।
धातुसमुत्थितम्	:	धातु (खान) आदि से प्राप्त लाभ को।
तज्जातकर्मान्तेषु	:	पुनः खान के ही कार्यों में लगाकर।

अभ्यासः

1. संस्कृतभाषया उत्तराणि लिखत

   (क) अस्मिन् पाठे कस्य पदार्थस्य वर्णनं कृतम् ?
   (ख) आकराध्यक्षः केषु शास्त्रेषु निष्णातो भवेत् ?
   (ग) धातुपरीक्षणे कानि लिङ्गानि ?
   (घ) काञ्चनिकायाः परीक्षणे केषां वृक्षानामावश्यकता भवति ?
   (ङ) सीसधातुः कथं भवति ?
   (च) धातूनां गौरववृद्ध्या कस्य वृद्धिर्भवति ?
   (छ) तीक्ष्णमूत्रस्य प्रयोगस्य का आवश्यकता ?

2. अधोलिखितधातूनां वर्णमेलनं क्रियताम्

धातुः	वर्णम्
ताम्रधातुः	तनुरागः
सीसधातुः	पक्वलोष्ठवर्णः
त्रपुधातुः	सिन्दुवारपुष्पवर्णः
तीक्ष्णधातुः	काकाण्डवर्णः
वैकृन्तकधातुः	हरितः पाटलः लोहितो वा
मणिधातुः	कपोतरोचनावर्णः

3. (क) धातुशोधनं कथं क्रियते ?
   (ख) खनिजगवेषणे गन्धप्रयोगः किं भवति ?

4. अस्य पाठस्य पृष्ठभूमौ कः ग्रन्थः अस्ति ?

5. स्पष्टीक्रियताम्

   शुल्वः, रसः, पाकः, उग्रगन्धम्, तीक्ष्णधातुः।

6. धातुसमुत्थितं कथं प्रयोजयेत् ?

7. निम्नाङ्कितानां धातूनां स्वरूपं लिखत

   त्रपुधातुः, वैकृन्तकधातुः, ताम्रधातुः।

एकादशः पाठः

ऋणवृद्धिप्रबन्धः

विनिवेश के द्वारा पूँजी का संवर्धन आर्थिक विकास का महत्त्वपूर्ण साधन है। इसके लिए द्रव्य की प्राप्ति विभिन्न स्रोतों से की जाती है। इसकी व्यवस्था राजकीय और निजी खजानों से ऋण रूप में होती है। ऋण का मूलधन किस्तों में चुकाने की एक निश्चित अवधि तय की जाती है और अवधि समाप्ति के पूर्व तक उस पर ब्याज देय होता हैं जो सम्पूर्ण व्यवसायों का स्रोत है। आज की व्यावसायिक और आर्थिक नीति के तहत इसकी दर मासिक और वार्षिक प्रतिशत के रूप में निश्चित होती है। संस्कृत के प्राचीन साहित्य में भी इसका उल्लेख मिलता है। आचार्य कौटिल्य ने अपने ग्रन्थ अर्थशास्त्र में इसका विस्तृत विवेचन किया है। वहाँ बताया गया हैं कि कुछ स्थितियों में ब्याज 15% तक लिया जाता था परन्तु अध्ययन के लिए (विद्यार्थियों को दिए गए ऋण के लिए) कोई ब्याज भुगतान नहीं करना पड़ता था और कुछेक खास परिस्थितियों में ऋण माफ भी कर दिया जाता था। प्रस्तुत पाठ कौटिलीय अर्थशास्त्र के तीसरे अधिकरण के 63वें प्रकरण के ग्यारहवें अध्याय के "ऋणादानम्" शीर्षक से उद्धृत है तथा तत्कालीन व्यावसायिक सिद्धान्तों में से ब्याज विषयक नीति का परिचायक है।

सपादपणा धर्म्या मासवृद्धिः पणशतस्य।
पञ्चपणा व्यावहारिकी।
दशपणा कान्तारगाणाम्।
विंशतिपणाः सामुद्राणाम्।

ततः परं कर्तुः कारयितुश्च साहसदण्डः।

श्रोतृणामेकैकं प्रत्यर्धदण्डः।

राजन्य योगक्षेमवहे तु धनिकधारणिकयोश्चरित्रमवेक्षेत।

धान्यवृद्धिः शस्यनिष्पत्तौ उपार्धा, परं मूल्यकृता वर्धेत।

प्रक्षेपवृद्धिरुदयार्धम्।

सन्निधानसन्ना वार्षिकी देया।

चिरप्रवासः संस्तम्भप्रविष्टो वा मूल्यद्विगुणं दद्यात्।

अकृत्वा वृद्धिं साधयतो वर्धयतो वा मूल्यं वा वृद्धिमारोप्य श्रावयतो बन्धचतुर्गुणो दण्डः।

तुच्छश्रावणायामभूतचतुर्गुणः।

तस्य त्रिभागमादाता दद्यात्।

शेषं प्रदाता।

दीर्घसत्रव्याधिगुरुकुलोपरुद्धं बालमसारं वा नर्णमनुवर्धेत।

मुच्यमानमृणमप्रतिगृह्णतो द्वादशपणो दण्डः।

कारणापदेशेन निवृत्तवृद्धिकमन्यत्र तिष्ठेत्।

दशवर्षोपेक्षितमृणमप्रतिग्राह्यमन्यत्र बाल-वृद्ध-व्याधितव्यसनि-प्रोषितदेशत्यागराज्यविभ्रमेभ्यः।

प्रेतस्य पुत्राः कुसीदं दद्युः।

अग्राह्याः कर्मकालेषु कर्षका राजपुरुषाश्च।

स्त्री वाऽप्रतिश्राविणी प्रतिकृतमृणमन्यत्र गोपालकार्धसीतिकेभ्यः।

पतिस्तु ग्राह्यः।

शब्दार्थाः टिप्पण्यश्च

सपादपणा : सवा पण (1¼)।

मासवृद्धिः : प्रतिमास ब्याज।

व्यावहारिकी	:	पण्यक्रयविक्रयव्यवहारप्रयोजना, पण्य के क्रय विक्रय के व्यवहार से युक्त।
सामुद्राणाम्	:	समुद्र के व्यापारियों का (पर)।
श्रोतृणाम्	:	गवाही देने वालों का।
धनिकः	:	ऋण देने वाला।
धारणिः	:	ऋण लेने वाला।
धान्यवृद्धिः	:	अन्न सम्बन्धी ब्याज।
सस्यनिष्पत्तौ	:	फसल के समय पर।
उपार्धा	:	चुकता करना हो।
मूल्यम्	:	मूलधन।
प्रक्षेपवृद्धिः	:	गोदाम के (इकट्ठे बेचे हुए माल) पर ब्याज।
सन्निधानसन्ना	:	लेन-देन सम्बन्धी हिसाब।
चिरप्रवासः	:	विदेश में निवास।
संस्तम्भप्रविष्टः	:	जानबूझकर (खरीददार) माल को न निकालता हुआ।
अकृत्वा	:	अवधि से पहले ही।
आदाता	:	ऋण लेने वाला।
प्रदाता	:	ऋण देने वाला।
दीर्घसत्रम्	:	लम्बी अवधि तक यज्ञ कार्य में लगा हुआ।
व्याधि	:	व्याधि (रोग) ग्रस्त।
गुरुकुलोपरुद्धम्	:	गुरुकुल में अध्ययन करने वाला।
असारम्	:	अशक्त व्यक्ति।
नर्णम्	:	न ऋणम्, ऋण नहीं (लेना चाहिए)।
मुच्यमानमृणम्	:	ऋण की अन्तिम (किस्त) रकम अदा करता हुआ।
कारणापदेशेन	:	कारण के बहाने से।
निवृत्तवृद्धिकम्	:	ब्याज के बिना ही।
प्रोषितः	:	प्रवासी।
प्रेतस्य	:	मरे हुए का।
कुसीदम्	:	ऋण।

कर्मकालेषु	:	काम पर लगे हुओं पर।
अग्राह्या	:	गिरफ्तार (बन्दी) नहीं करना चाहिए।
अप्रतिश्राविणी	:	(यदि ऋण चुकाना) स्वीकार न करती हो।
गोपालक	:	ग्वाला।

अभ्यासः

1. **संस्कृतभाषया उत्तराणि दीयन्ताम्**

   (क) पणशतस्य मासवृद्धिः कीदृशी भवति ?

   (ख) शस्यनिष्पत्तौ ऋणं कथं कारयेत् ?

   (ग) श्रावयतः कृते कः दण्डः ?

   (घ) कस्मात् ऋणं न गृह्णीयात् ?

   (ङ) व्यावहारिकाणां कृते का वृद्धिः ?

2. **स्पष्टीक्रियताम्**

   मासवृद्धिः, धान्यवृद्धिः, प्रक्षेपवृद्धिः, निवृत्तवृद्धिः।

3. **अस्य पाठस्य मूलस्रोतः किं वर्तते ?**

4. **अधोलिखितानां कृते ऋणवृद्धिप्रबन्धमेलनं क्रियताम्**

व्यावहारिकः	प्रत्यर्धदण्डः
सामुद्राणाम्	नर्णम्
श्रोतृणाम्	पञ्चपणाः
गुरुकुलोपरुद्धम्	विंशतिः पणाः

5. **अन्तरं स्पष्टीकुरुत**

आदाता	–	प्रदाता
धनिकः	–	धारणिः
प्रोषितस्य	–	प्रेतस्य
मूल्यम्	–	वृद्धिः

Some children in America are more fortunate than others. Their parents can speak another language besides English. Therefore those children have a fine chance to learn a second language easily and naturally—and without paying for lessons! They should be very proud when they are able to speak two languages—just as they are proud when they can play the piano, or paint a picture, or drive an automobile.

In the junior and senior high school texts, discussions of immigrants and of immigration and of "the peoples of our country" were taken as indicative of the general treatment. On this score the texts in United States history are disappointing. Indeed, only one text was found with emphasis on cultural democracy in its treatment of these subjects.

Descriptions of immigrants range from cold and unsympathetic to warm and understanding. Americanization is defined, directly or by implication, as the putting-off of old, alien ways and the adoption of American ones. The ideal is to become like Americans; the closer the likeness, the more successful has Americanization been.

The tone of the following definition is characteristic of the spirit of the melting-pot concept as it appears in many teaching materials:

Speaking in very general terms, "Americanization" is the process of acquainting immigrants with American customs and institutions in the hope that they will soon become Americans like ourselves. There is obviously some difficulty here, for there is a wide difference of opinion as to what America stands for and what the qualities of the ideal American should be. There is, nevertheless, much in a fundamental way that can be done in helping the newcomer to conquer language difficulties, in protecting him from the unscrupulous who would profit from his ignorance, in pointing out possibilities of self-improvement, and in suggesting his rights and duties under our laws and constitutions.

The following passage is the only one in all the United States history texts examined which incorporates one important element of cultural democracy:

What is meant by Americanization? It does not mean making all Americans, of whatever race or background, exactly alike. It does not mean making people of foreign birth forget their native language or their customs or traditions. It does mean merely teaching them the English language and training them to take part in American politics and to fit themselves to American social ways and habits.

No adequate discussions of the cultural patterns of the several

ethnic groups in contemporary America were found, and no text describes the effects of interaction between the American pattern and the newer immigrant pattern. Most of the acculturation described takes the form of immigrants adjusting to the majority pattern.

The conclusions which must be drawn from this section of the analysis are (1) that the concept of "group worth and dignity" as a basis of cultural democracy is not often explained to pupils in direct and systematic terms, and (2) that the indirect and implied assumptions in the accounts of immigration in American history are drawn largely from the theories of conformity or of the melting pot. There is need both for the introduction into school programs of new materials on cultural democracy, and for the more careful interpretation of much material, bearing indirectly on group life, which is now taught.

Techniques of Intergroup Relations

In studying groups and their relations with one another, the observer may catalog a series of techniques of relationship, extending from wholehearted cooperation to violent scapegoating. In a pamphlet called *The ABC's of Scapegoating,*[2] Gordon Allport has described a continuum of these methods of interaction, extending from cooperation, respect, and tolerance on the positive side to prejudice, discrimination, and scapegoating on the negative side. Certain specific techniques such as segregation are actively employed in American group relations. The question may well be asked whether pupils are made aware of the range and character of these techniques. Are the effects of one or the other technique on national welfare or on intergroup relations systematically studied by young people who are in training as citizens?

Tolerance and cooperation

The theme of tolerance and the desirability of cooperation among groups appear frequently in the courses of study and textbooks. Rarely are there systematic accounts of the nature of tolerance or the actual practice of cooperation, however; the point is conveyed

[2] Allport, *The ABC's of Scapegoating* (Chicago: Central YMCA College).

by casual reference or indirection. The approach is often hortatory. The distinction between tolerance and toleration is not ordinarily clear.

Fairly typical of the point of view usually found is the following quotation from a textbook in civics:

> Each one of us—white, black, red, or yellow—ought to try to think how he would feel in the other's place when any question comes up that might cause misunderstanding or lack of harmony. Very likely it is best that people of different races should not be forced to live where the differences between them might cause unpleasantness; but every American citizen of every color should have the opportunity to make the most of himself, and people of different races should work hand in hand for the well-being of their own race and the country as a whole.[8]

The hortatory approach is combined with an evasive approach to the problem of segregation. A fairly well stressed concept—that of respect for the cultural achievements of groups in America—is illustrated in another passage:

> The solution of our problem of promoting good-will among Americans also involves recognition and appreciation of the cultural contributins of the numerous nationality groups that have made their homes here. . . . We have too often failed to recognize the origin of customs, traditions, ideas, standards of value, and to give credit where credit is due.

Reliance in this case is on the cultural contribution of a given group, rather than on the ethics of group relations. A more direct recognition of the legitimacy of differences among groups comes from a geography textbook written for elementary schools. One passage is as follows:

> You mustn't think, though, that because Simba and his friends do not go to school they are not learning anything worth while. The boys are learning from their fathers how to hunt and fish; how to build huts with roofs that won't leak; and how to build dugouts which will be as swift as any on the river. The girls are learning from their mothers how to cook and how to make baskets and pottery. Most important of all, they are learning how to be good gardeners.

The appeal for tolerance or respect of friendliness is often based

[8] Revised edition issued in 1948; last line reads ". . . should work hand in hand for the good of all."

upon self-interest. A widely used history textbook illustrates the approach by saying:

Suppose that you and I keep someone else from worshipping God as he sees fit. We say that he does not think as we do; so he must be wrong! But perhaps tomorrow he and his friends may be strong enough to keep you and me from worshipping God as *we* see fit. He will say that we do not think as he does; so we must be wrong. Therefore, if I want freedom for myself, I must be willing that other people should have freedom too. That is the only way that I can be sure my own freedom will last.

The instruction on tolerance is not very clear or precise in most of the materials examined. Positive suggestions as to *how* to cooperate with other groups are not often found; although the desirability of cooperation is emphasized, as in the following passage:

. . . cooperation on a specific task is more fruitful than discussion of the race problem. In working to achieve a specific objective, people develop wholesome racial attitudes and create other conditions which benefit the various groups.

On the whole, the explanatory material—realistic and clear—about warm, friendly intergroup relations which is found in the teaching materials is not very convincing. In both literary anthologies and social studies textbooks there is opportunity for improvement.

Prejudice

The term "prejudice" literally means a pre-judgment, an evaluation made before all the pertinent facts have been collected. A prejudice involves a refusal to look at all the facts and is, therefore, irrational. Such a willful distortion of judgment is based upon passion or interest and usually goes hand in hand with bigotry. The roots of prejudice are not inborn in human nature. As the individual's attitude develops within the family, the play group, and the community, attitudes of prejudice are nurtured. They develop out of personal and informal contacts. As the child is exposed to the cultural expressions of prejudice, he in turn adopts them as his own. Some prejudices—a prejudice against crime, for example—are desirable, but most often they harm the person holding them, the group to which they are directed, and the society which contains both.

An effective attempt to place the problem of prejudice before the pupil and to provide him with a limited set of tools in the form of definitions and danger signals is contained in the following quotation from a problems text. The passage is by no means typical, but is impressive partly because it is so unusual.

> It is important that we understand our attitudes, as they are the powerful forces behind our behavior adjustments. . . . There are several kinds of destructive attitudes which you must avoid if you wish to develop a wholesome personality. These are: 1) Prejudices: Unfortunately, the most destructive attitudes of mankind are prejudices. A prejudiced person is one who pre-judges before he critically examines the merits of questions and issues. Prejudices are acquired (a) from the likes and dislikes of parents and associates, (b) from painful experiences that cause fear, (c) through ignorance and a mind set by personal convictions. A prejudiced person is fundamentally emotional and irrational.
>
> Racial prejudice remains one of the most common and persistent problems with which the modern world has to contend. . . . Nothing hinders the development of a well-developed personality as much as prejudices and anti-social tendencies.[4]

The appeal, it will be noted, is partially in terms of the self-interest of the pupil, on the ground that prejudice may hurt the bearer as much as the object. It stresses the fact that prejudice is socially acquired and can be changed. When the student has learned what prejudices are, how they are acquired, how they can be identified, and how much harm they do, he has taken several important steps toward immobilizing his own prejudices. Textbooks are capable of showing the student all of these things; at present, most of them are not doing it effectively. While there is an emerging literature on the nature and control of prejudice written for young people in the form of supplementary materials, the topic is not as yet treated systematically and adequately in most of the courses of study and the basic textbooks.

Prejudices are, of course, closely related to and often conveyed by stereotypes. Stereotypes are popular misconceptions and distortions of the truth, opinions which do not correspond to the facts, a mingling of myths and legends about groups. They are "pictures of the mind," group images without individual details. A man is

[4] Unfortunately the second paragraph was deleted from a revised edition published in 1947.

first a Negro, a Catholic, a Jew, and only subsequently Mr. Johnson, Mr. Murphy, or Mr. Bernstein. Stereotypes tend to simplify relationships by reducing people to a few overemphasized characteristics. These short cuts, because of their distortions, are harmful by their oversimplifying of personal or group traits. The following examples illustrate the common use of stereotypes in the books examined:

> The Chinese are a very superstitious people. Most of the superstitions have been passed down from generation to generation for hundreds of years.[5]
>
> . . . . .
>
> Did you ever hear of a lazy Dutch woman? We are almost sure you have not. The Dutch housewife is at work from morning until night, sweeping, scrubbing, mopping, and polishing. Cleanliness is a characteristic of the Dutch. The doorsteps are spotless; tiles gleam. Holland is one of the cleanest countries.[6]
>
> . . . . .
>
> She was superstitious, like the other negroes; also, like them, she was deeply religious. Like them she had great faith in prayer and employed it in all ordinary exigencies, but not in cases when a dead certainty of result was urgent. . . .

In each of these passages prejudicial attitudes are conveyed by means of stereotypes. At times the stereotype may be benign, as in the case of the Dutch, but the student is being taught to generalize loosely about an entire group. Some stereotypes are, in fact, largely truthful; most Dutch people are clean. But it is always dangerous to deal in absolutes. Distribution curves point to the falsity of stereotypes. Stereotypes stand in the way of forming objective attitudes toward all groups, including one's own, and make it impossible to judge accurately the individual members of a group because the whole group has been prejudged. Many stereotypes are based upon biological data, without the giving of proper weight to psychological and social factors.

[5] Rewritten in 1945 edition from changed point of view, as follows: "*Ancient superstitions are now passing away.* The Chinese have been a very superstitious people, but with education, the influence of Christian missionaries, and contact with Western science, many of the old superstitions are disappearing. . . ."

[6] Rewritten in 1945 edition from changed point of view, as follows: "That constant struggle [with the sea] has called for intelligence and determination. It is understandable that these people are home-loving. Probably you have seen pictures of Dutch housewives scrubbing their spotless steps, polishing their copper utensils, or cleaning the colorful tiles that decorate the interiors of their homes. The Dutch are proud of their families and their houses. . . ."

Malicious prejudicial statements are often the result of feelings of insecurity on the part of those who make them. Then, too, when people see their prestige and security waning, they are likely to make derogatory statements and false generalizations about those by whom they expect to be victimized. Psychological guilt feelings are also involved in the practice. Ascribing to others, in exaggerated form, the questionable practices of which we ourselves are guilty seems to affirm the old dictum that "the best defense is attack." It is a kind of perverse, illogical, and negative identification. Ordinarily, we identify ourselves with those traits we most admire; the inverted negativism of prejudice does, however, provide at least a temporary ego-satisfaction to many people, however harmful its long-run effect on their personalities may be. Simple, graphic illustrations of these principles chosen from the lives of young people themselves can readily make them clear. More of this kind of aid to self-discovery is badly needed. Prejudice harms both the persons prejudged and those who make the false judgments. It encourages retaliation, to say nothing of the harm to an individual which comes from the constant practice of intellectual dishonesty.

The weight of evidence against the instinct theory of prejudice is overwhelming. Prejudices are not instinctive; they are learned. They are developed by contacts with individuals which produce strongly negative emotional responses, by unsatisfactory contact with members of a group discriminated against, and by the taking-over of the ready-made prejudices of others. Parents, nurses, teachers, and contemporaries may be the source. Printed materials, motion pictures, the radio, even games and toys contribute to the formation of prejudices, especially when they deal in stereotypes. Printed materials used for instructional purposes may unconsciously contribute to stereotyping, and therefore to prejudice.

Some textbooks attempt to inform the student about the nature of stereotypes and the harm done by stereotyping whole groups and harboring prejudices against their members. The following account ilustrates a treatment of the social technique of prejudice:

> Moreover, it is important that we realize that every one of us has prejudices which prevent us from making honest and fair judgments. These ideas, called stereotypes, are obtained from our family, church, school, books, and numerous other sources. For example, it may be

that a member of your family has had an unfortunate experience with a member of a particular race, labor union, or political party or other organization. You have heard such persons condemned so frequently that you have become so prejudiced you cannot judge any act of theirs fairly. Under such circumstances you are seriously handicapped in your attempt to learn the truth whenever such persons are involved. Obviously we must first become thoroughly conscious of our own prejudices and then be on guard to prevent them from leading us astray in our thinking.[7]

Useful as this approach is, it does not adequately explain stereotyping or prejudice. It is a beginning for a type of instruction that is widely needed.

Discrimination

When prejudice is actively expressed, discrimination results. Discrimination is an act of group exclusion based on active prejudice against the excluded group. It expresses itself in unjust and forcible separation of the discriminated persons from jobs, residential areas, educational and cultural opportunities, and the like. Discrimination implies subordination and superordination, a situation in which power and prestige are unequally, often unjustly, divided. In a democratic society, this "better than" or "higher than" relationship is theoretically reduced to a minimum. It is maximized where a system of social caste is in force. Inequality is an inherent aspect of discrimination. It assumes the superiority of one's own group to other groups and forms the foundation of ethnocentrism, the "view of things in which one's own group is the center of everything, and all others are scaled with reference to it."

To a considerable extent, discrimination is a compensatory form of behavior. The insecurity and hurt and injustice felt by one group are reversed, and aggressively compensated for upon a group somewhat less able to defend itself. Discrimination is a form of social bullying practiced by each group in the social "pecking order" upon the next in line.[8] The psychological pattern is that of frustra-

[7] This quotation unchanged in a revised edition issued in 1948, which, however, contains a sizable new section on intergroup relations.

[8] The term "pecking order" is used by psychologists to describe degrees of dominance and submission in human groups. It was derived from observation of the order in which baby chickens establish physical dominance over one another in the poultry yard.

tion and resultant aggression. Those prejudiced who practice discrimination subconsciously think of the world as a jungle in which the strong are justified in preying upon the weak because they in turn can attack those who are still weaker. In our own history, the early settlers tended to discriminate against the Irish and Germans. The Irish and the Germans in turn discriminated against the Italians and Poles; still further down the social "pecking order" were the Negroes, the Mexicans, and other subordinated groups. Many of the specific discriminatory practices employed in the United States against Negro-Americans are described in chapter 7 of this study. In Gunnar Myrdal's *An American Dilemma,* discrimination was selected as the central concept for analyzing both Negro productivity and consumption; the denial of equal opportunity was held to be a major violation of the American Creed. Myrdal specifically discusses discrimination in the armed forces, in access to medical facilities, in housing, in education, in prison, in access to recreational facilities, and in public relief.

Prejudice, discrimination, and segregation follow upon each other's heels. The consigning of one group to a lower status is bound to result to some degree in lowering of standards for both. Minimization of contacts has a similar affect. Myrdal comments on this mental and physical isolation as follows: "Whether they know it or not, white people are dwarfing their minds to a certain extent by avoiding contacts with colored people."[9]

The actual processes of discrimination are not explained, and their effects not calculated in the instructional materials which have been examined. The pages of history abound in instances of discrimination, but the accounts are descriptive rather than analytical. In modern-problems textbooks an approach to the analysis of discrimination and segregation is often made in connection with the discussion of the race question, but again the accounts are likely to be relatively descriptive of the *status quo* rather than analytical. Segregation is more often assumed than appraised. Discrimination is more often described than dissected. There is urgent need for the development of more effective and penetrating teaching materials in this area.

[9] Gunnar Myrdal, *An American Dilemma* (New York: Harper & Brothers, 1944), I, 644.

Scapegoating

Scapegoating represents the most violent and overt form of hostile behavior directed against members of out-groups. It is the nethermost extremity of the continuum of social techniques. Attitudes of friendliness and cooperation have vanished when one group makes a scapegoat of another. Scapegoating is defined in Allport's *The ABC's of Scapegoating* as "the full-fledged persecution of those against whom we are prejudiced and against whom we discriminate." The victims are attacked, either verbally or physically. Invariably, they are persons or groups in a minority who cannot fight back. The victim of scapegoating is always weaker than the scapegoaters.

In scapegoating, a "goat" is selected to which blame or punishment is fastened. At the base of this aggression against the rights of a minority group, such factors are in operation as insecurity, frustration, or anxiety. As a result of these factors, the individual may project his fears and anxieties onto some "goat" or "scapegoat." Blame which he himself should share is cast wholly upon others.

The student is often provided, by the school and by other sources, with ready stereotypes, glittering generalities, or name-calling devices. Thus armed, he may, particularly in times of crisis, project the blame for his troubles onto the objects of his prejudices. Do text materials offer an explanation of this mechanism? Not in any clear or adequate manner, and usually not at all. One of the few exceptions is a civics book which explains the origin of the term, a clear and simple description of the process, and illustrations drawn from Hitler's Germany and from a club for boys.

In unsettled periods of history the tendency toward scapegoating is at its height. In these years of turmoil and uncertainty on the international scene and of readjustment at home, the need for guarding against scapegoating activity and frame of mind is very great. *Forewarning* of scapegoating in knowledge of the social mechanisms it involves is a form of *forearming*. Instances of scapegoating abound in our history and in our literature. Psychological and sociological analyses of these instances are proper tasks for the schools.

Conclusion

In this chapter the treatment of various aspects of group life to be found in teaching materials has been appraised. Books and courses of study have been examined to ascertain what they say about the role of groups in American society, and little has been found. The status and function of groups are not explained. The internal structure of a group, with its cluster of variations around a norm, and the frequent confusion of a norm with a stereotype are not made clear for pupils. Relations among groups, as traced through accounts of Americanization and the melting pot and cultural democracy are not often explained directly, and are often, by implication, based upon concepts now outdated. The techniques for action among groups are largely unexplained. It would be very easy for a pupil to graduate from high school in the United States without ever having studied any of these factors of group life in America. It is the conviction of this survey group that such should not be the case. School courses of study should draw more heavily than they do upon the scientific studies of society and of social patterns and processes if a truly functional curriculum in citizenship is to be developed.

6

Ethnic Groups in the United States

THE PRECEDING chapters dealt with the treatment of group structure and the sociology of group life in the texts and courses of study under examination. The chapters in Part III will examine the treatment of three categories of specific groups—ethnic, racial, and religious—important in our national life.

Groups may be classified in various ways but, considering the basic human unity of mankind, all systems of classification are bound to be in some measure false and misleading. This is especially true when such emotion-arousing designations as race, nationality, class, caste, and religion are used. The meaning of these terms commonly used in describing groups is debatable and controversial; those who might be expected to define them authoritatively speak in a babel of voices. There are, for example, those who strongly recommend dropping the term "race" almost entirely, because of the misconceptions which have grown up through its use. Others object to use of the word "caste." Uses of the term "ethnic" in contemporary literature are varied, and its meaning is elusive. Yet the useful discussion of groups calls for their classification under some accepted terminology and a clear definiiton of the meaning and scope of the descriptive terms used. In the three chapters which follow, the terms ethnic, racial, and religious, are used in the light of definitions stated within this volume. Inevitably, these classifications overlap; any such trichotomy is essentially an artificial device used for the sake of convenience.

The term "ethnic group" is here employed in place of the more commonly used term "nationality"; ethnic group is broader in meaning and tends to minimize the emotional overtones of nationalism. W. Lloyd Warner and Leo Srole in *The Social Systems of American Ethnic Groups* thus define the phrase as it refers to a person:

The term ethnic refers to any individual who considers himself, or is considered to be, a member of a group with a foreign culture and who

participates in the activities of the group. Ethnics may be of foreign or of native birth.[1]

This definition places emphasis on cultural factors as determinants of personality. While visible physical characteristics may be involved in the social placement of ethnics, cultural factors such as language, religion, tradition, and folkways are more important.

A "racial group," in contrast to an ethnic group, is "one whose members . . . share distinctive common hereditary *physical characteristics*."[2] The scientific delimitation of specific physical attributes which set off one race from another is perhaps an impossibility. The term race is, at best, a generalized concept, easily capable of abuse and in need of further clarification. Yet, however, complete systems of classification may at times break down when applied to particular individuals, and however metaphysical a "racial norm" may be, the term is so deeply ingrained in the cultural heritage of most men everywhere that we cannot ignore it completely. Every precaution must, however, be taken against its misuse.

As one physical anthropologist writes:

> The physical anthropologists who recognize the validity of racial classification (of which the writer is one) accept the evidence of their eyes when they observe differences in skin colors, in head forms, and so on. They recognize that any one trait, taken singly, has no diagnostic value whatever. They know that all traits are extremely variable. They admit that all races are mixed; that there are no "pure" races. They acknowledge that races are modifiable, that they are not fixed and immutable. Finally, they attempt no evaluation; they ascribe to no race any priorities or superiorities in cultural abilities or potentialities.[3]

It is also worth noting that Gunnar Myrdal in *An American Dilemma* has not avoided the terms race and racial. He did not let the prevailing unscientific uses of these terms deter him from their use. The term racial can be used with such caution and fairness that the pitfalls usually associated with it are avoided. Further efforts at clarification will be made in this respect by the inclusion or exclusion of certain groups from the chapter on racial groups, and by pointing out specific abuses to which the term is subject.

Racial and ethnic groups may or may not coincide. All Negroes,

[1] New Haven: Yale University Press, p. 28.

[2] *Ibid.*

[3] Wilton M. Krogman, "An Anthropologist Looks at Race," *Intercultural Education News*, November 1945, p. 1.

in a social sense, by no means belong to one ethnic group. The French Negro, the Negro-American, or the Brazilian Negro, from a cultural point of view, is almost indistinguishable from other inhabitants of those nations. Whether or not the person singled out for observation and study is a Negro-American, an American Negro, or simply an American, is a matter which will provoke discussion in almost any group. As the usual identifying visibilities disappear through racial mixture, the proper technical classification of the individual becomes more difficult.

No attempt to define the term "religious group" will be made. It will be used in the popular sense of membership in, adherence to, or sympathy with, recognized faiths. It is obvious that membership in such a group is not conditional upon membership in either an ethnic or a racial group. The fact that the Irish are preponderantly Roman Catholic or that there are many Negro Methodists and Baptists has no necessary relation to the ethnic or racial character of these peoples.

It is true that religion may, on occasion, be intimately tied up with a particular ethnic group. The emperor-worship of the later Roman Empire was an integral part of the extreme nationalism of the Roman ethnic group. Jewish religion is confined almost exclusively to members of the Jewish ethnic group. Modern Shintoism in Japan is not only a glorification of an ethnic group, but an expression of nationalism as well. But most religions, at least in the Western world, consider themselves independent of the state and certainly of any racial group. The concepts of the brotherhood of man and the unity of the human family are dominant in both the Jewish and the Christian traditions.

These ideas will be amplified and illustrated in the chapters which follow. While separate chapters are devoted to the three types of groups, it is important that their interrelatedness be kept in mind. The point is well illustrated in the case of the Spanish-speaking Americans. Culturally, they constitute an ethnic group. Admixtures of Indian blood and sometimes of Negroid physical traits might provide grounds for considering them a racial group. The fact that they are predominantly Roman Catholic might warrant giving them special consideration as members of that religious group. The falseness, due to its fractional truth, of considering them exclusively

under any one of the three categories is clear. This difficulty and all that it implies should be borne in mind while reading the following chapters.

The present chapter deals with the treatment given certain ethnic groups in widely used textbooks and courses of study. It deals first with national-origin groups and with the general story of immigration and immigrants in America. A succeeding section deals with the treatment of Jews as an ethnic group—a section which is supplemented in chapter 8 by the treatment of Jews as a religious group. The present chapter also deals with the treatment accorded in the teaching materials to Spanish-speaking citizens of the United States. All of the groups included have, at one time or another, been considered immigrants. The particular qualities which cause them to be classified as ethnic groups tend in time to disappear, become modified, or gain acceptance without too conscious recognition of their deviation from those of the majority. Ethnic groups, no less than others, are subject to inevitable change. Historical perspective is necessary for their appropriate placement in the present.

The Treatment of Immigrant Groups in Teaching Materials

The great number and variety of immigrant groups which compose American society make it very difficult for most textbooks or courses of study to give systematic attention to each of the groups. While all of the major groups are referred to individually in one way or another, the tendency in direct discussion of them is to classify them in major groups of immigration—often as "old" and "new" immigrants. The textbooks and courses of study are almost invariably careful to avoid derogatory statements about specific groups; it is probably in the general discussions of immigration that attitudes toward immigrant groups are chiefly formed. The tendency to lump quite diverse peoples together in general categories is itself a weakness in education for good intergroup relations, and it makes more difficult the task of appraising the treatment of specific ethnic groups.

The value-judgments made implicit by the texts in reviewing the history of immigration to the United States, and in appraising the separate nationalities involved, emphasize the assumption that the

early-comers were superior to the late-comers. The early groups, as ordinarily treated in the texts, consist of the British colonists and those emigrants from northern and western Europe who came to the United States before 1880. The so-called "new" immigration, coming largely from southern and eastern Europe since 1880, is contrasted unfavorably with the earlier group. Textbook authors, consciously or unconsciously, identify with the former; the "we" concept appears in their judgments. The "old" immigrants are "our" people, the founders and builders of the nation. Toward the latter group the student is likely to acquire a "they" or "out-group" feeling. Authors seldom identify with the new immigrant groups, often referring to them as "swarms," "hordes," or "waves," or simply reducing them to statistics.

When texts classify immigrants as old and new, there is a tendency to attribute specific characteristics to each inclusive group. This oversimplification tends strongly toward stereotyping, and false conceptions arise about the several ethnic groups which comprise each category. It would be in the interest of education for good group relations to omit such a system of classification entirely, since the temptation to distortion is great. Where likenesses or differences between specific groups are pertinent to topics under discussion, they can be pointed out easily.

By assumption or indirection, the texts often give the impression that the earlier immigrants were always enthusiastically welcomed and well treated. Such an assumption is untenable. Nativism was, for example, reflected in the Alien and Sedition Acts of 1798 and in the Know-Nothing movement of the 1850's. Opposition to newcomers on religious, economic, or political grounds is not a post-1880 phenomenon. Struggles on the part of immigrants for place, prestige, and acceptance are not limited to any one era of American history. The effect of the passage of time on the status of ethnic groups is not adequately emphasized in present teaching materials.

Ordinarily, the accounts given of earlier conflicts with immigrant groups are purely descriptive, but occasionally a book will include a comment such as this one about the Know-Nothing Party: "Nothing could be less truly 'American' than such a secret organization." Nowhere is praise given such principles or practices as those of the Know-Nothing Party, but rarely is the outburst analyzed, or the

courageous opposition to it portrayed. Opportunities for direct instruction about the nature of group relations in the United States, and for clarification of those principles of a democratic society applicable to ethnic groups, are more often ignored than seized.

Less tangible, but no less basic, assumptions are made concerning our immigration policies. Such assumptions deserve careful investigation. In the present state of world reorganization, and with the extensive shifting of peoples, the uncertain privilege of human beings to choose their places of habitation requires critical consideration. The assumptions underlying the treatment of immigration policy in the texts might well shed light on such a question as: How and by whom are decisions to be made as to where people are to live on the earth? The wish to satisfy human needs which leads to the migration of peoples is given a subordinate place, if it is treated at all. In the texts migration is almost exclusively a unilateral affair. Today these issues have an international relevance to the peace, prosperity, and happiness of mankind. The texts assume that one of the privileges of national sovereignty is the right of each nation to determine the membership of its own national family, whether increased by birth or adoption. The assumption deserves more analysis than it now receives in teaching materials. Bare mention of the fact, for example, that our policy of exclusion strained relations with Japan in 1924 is hardly adequate background for young citizens who are to live in a world where perplexing issues —the conflict between Jews and Arabs in Palestine, the fate of refugees from European tyranny, the unjust treatment here at home of ethnics from many lands—pose serious questions. Careful expositions balancing national welfare against world welfare need to be included in textbooks, and supported by details of the evidence on which they rest.

Unlike many older nations, America has never been wholly secure in its feeling of Americanism. Because there were no deeply ingrained, well-marked folkways on the new continent, except those brought from Europe, men were constantly having to answer anew the question, "What is Americanism?" This constant process of redefinition was required not only by the demands of frontier building and living, but also by the fierce clash of the factions created by a swift industrial and economic revolution. The anti-immigrant

movements of the 1850's and the latter part of the nineteenth century were based, in part, on the economic insecurity of laborers and members of the lower middle class who feared the economic competition of the newcomers. Each ethnic group tended to feel that it alone was truly American, or at least had a prior claim to that designation. Each group that came to the United States developed in time the notion that those who followed later were an inferior lot and joined in crying "menace" when the newest arrivals settled in the community.

To be American has played and is playing an important part in the psychological security of the people who make up our country. Much of American folk-psychology is concerned with proving over and over again that successive groups are thoroughly and distinctively American.

Irish-Americans came in time, for example, to look down upon Scandinavian-Americans; Scandinavian-Americans upon Italian-Americans; they upon Mexican-Americans, and so on. The groups which came earliest have tended to rise highest in the social scale, despite the fact that they were themselves scorned when they first arrived. A similar re-evaluation has occurred in the case of certain religious groups. The Quakers and Mormons, once persecuted, are now fully accepted, and their special achievements widely acclaimed. In the case of the former there has developed almost an identification of them with the higher conscience of America. Thus, a high place in American life, though difficult to attain by people who are "different," can be won by them. This historical relativism of social prestige should not be ignored when recent-comers are evaluated.

Only in an atmosphere of group insecurity in a flexible society could such a profusion of abusive terms as we now have for foreigners have been coined. "Wop," "Hunky," "Greaser," "Mick," "Kike," "Sheeny," "Dago," "Chink," "Polack," "Bohunk," "Mockey," and many others are current. So vociferous has been our Americanism, the values of conformity so magnified, that the so-called melting pot has actually operated as a pressure cooker. To look, speak, or behave like a foreigner in America has been, and is, a handicap. One's own Americanism is thought to be proved and reinforced if one condemns someone with different mannerisms or customs.

As in the case of other minority groups, American folkways include a set of "foreigner" or "immigrant" stereotypes. These range from the benign, clumsy, plodding outlander with his ridiculous clothes and broken English, to the embittered, sinister radical, bomb in hand. El Brendel, the Swedish-American comedian, has for years exploited on stage and screen the innocent, blundering "foreign" role. Representations of the "dumb Swede," the "canny Scot," and the "fighting Irish" remain popular. Such misleading stereotypes are not entirely absent from textbooks. Many texts discuss the immigrants in such a way that their out-groupness, their strangeness, and the fact that they cause "problems" are emphasized out of all proper proportion. Not the least guilty in this respect are the literary anthologies. The teaching materials tend, largely by indirection and implication, to perpetuate the out-group concept of immigrants in American life.

Perhaps the major error in this area is the statement or implication that (*a*) northern European peoples are of a different race from southern or eastern European peoples, and that (*b*) the northerners (Teutons, Swedes, English—Anglo-Saxon stocks), because of their racial identity with the peoples who first founded this country, adapt themselves more easily and more thoroughly to "our way of life." Numerous passages state or clearly imply that northern Europeans make better Americans than other peoples, and that this is due to racial characteristics.

Quite aside from the matter of qualitative judgment of the several nationalities, this is an example of a common but incorrect use of the term "race." There is no Anglo-Saxon race, or German race, or Slavic race. All of these peoples are members of the Caucasian race. It is true that members of other races reside in various European countries, and that people can also be classified on the basis of the type of language which they speak, as in the case of the Aryans, but confusion of nationality with race should be educationally indefensible.

The following statements from widely used texts are typical of this misconception:

Before 1880 most of the immigrants to this country were of Teutonic, Scandinavian, English, or Irish stock—the kind of people who could adapt themselves quickly and easily to our mode of life. But the suc-

ceeding waves of immigration included great numbers of Italians, Hungarians, and Poles. These racial groups tended to concentrate in the already thickly settled urban areas. Here they created a double problem, because most of them had a lower standard of living than the rest of the population, and they were very slow in becoming Americanized.

. . . . .

Since 1885 immigration has increased enormously in volume and the newcomers as a class have been less welcome. They have come largely from southeastern Europe and are unlike the natives in race, ideals, and customs. They are largely a people who have not developed that stability of character for which the Anglo-Saxon has been noted. This dissimilarity is the basis of many of our most pressing political, industrial, and social problems today.

One of the best statements of the bearing which so-called racial differences have had upon our immigration policy is also one of the shortest:

One of the chief reasons for this discrimination in favor of the peoples of northern and western Europe was the popular, although false, notion that the people of northern and western Europe are superior mentally and physically to the peoples of southern Europe. (This is known as the theory of "Nordic supremacy"; although no reputable scientist sustains it, it is a theory which flatters the "Nordic" and has gained widespread currency.)

Many passages in the texts contain words or groups of words which may create attitudes in the reader, particularly the impressionable reader, not intended by the author, whose aim may have been merely to write colorful and interesting prose. The following is an example. The implications of this passage cannot but increase the reader's antipathy for immigrants:

In 1914 the high-water mark was reached, with a total of 1,218,480 immigrants, of whom more than 800,000 came from Italy, Russia, and Austria-Hungary, and 260,000 were illiterates of fourteen years of age or over. During the war the numbers of immigrants fell off; but when the war was over, there was danger that we might be flooded by refugees from the distressed countries of Europe. "The world is preparing to move to America," wrote the Commissioner of Immigration. The war had also revealed some alarming facts in regard to our foreign population Many immigrants were neglecting to become naturalized American citizens, retaining their real allegiance to the lands from which they had come. Radical labor agitators were suspected of "taking their orders

from Moscow." Over one thousand newspapers in the United States were printed in foreign languages, and over 10 percent of the people here could not speak English. American labor leaders were disturbed over the influx of hordes of foreigners who were accustomed to working for low wages, and patriotic citizens generally were alarmed at the numbers of newcomers who had no knowledge of American institutions or ideals. If we were not to become what Theodore Roosevelt called "an international boarding-house," some step must be taken to limit the unrestricted immigration of the prewar days.

Some of the emotion-laden terms here are: "danger," "alarming," "flooded," "refugees," "illiterates," "radical labor agitators," "taking orders from Moscow," "hordes of foreigners," "patriotic citizens," and "an international boarding-house." The picture presented is a biased, rather than a balanced, one; background information does not appear. The fact that some immigrants failed to become naturalized is not evidence that they reserved their "real allegiance" for the land from which they came.

In a text in American history appears the following sentence:

After the World War, however, the stream of immigrants again threatened to reach the prewar volume.

The word "threatened" in this sentence gives it a meaning very different from that contained in some more neutral word, such as "approached." A "threat" is bad and should be resisted; it is something that endangers us in some way. In using this term, the author renders a judgment about immigration without encouraging the reader either to see that the judgment has been made or to examine the evidence on which it rests.

Another example is:

The existence of large colonies of foreigners in the industrial centers gave some countenance to this assertion [that they could not be Americanized fast enough]. To the early restrictionists, consequently, were now added many ardent patriots who saw in this situation a danger to American institutions.

By describing "many" of those who now see a "danger" in the situation as "ardent patriots," a value-judgment is clearly made. Another text uses this expression:

In the 1880's and thereafter, on the other hand, swarms of immigrants began to flow across the Atlantic from eastern and southern Europe.

Almost inevitably a negative reaction to immigrants as people who "swarm" is set up in the minds of young readers by such a statement.

Many discussions in the texts state or clearly imply that immigrants to the United States had real freedom of choice; they preferred to live in slums, chose to receive lower pay than native Americans, and elected to create "Little Italys" and "Little Polands." The economic and social conditions which force immigrants into tenements and sweatshops are not adequately presented. Voluntarism assumes a genuine choice between alternatives. If the facts are ignored or the conditions hindering the realization of preferences superficially analyzed, the student is misled. The following statement illustrates the error of voluntarism:

> The increasing stream of immigrants called forth a strong protest from native-born Americans. The newcomers were willing to work long hours for low wages. Those who settled in the cities tended to concentrate in wretched tenements and shanties, thus creating new slum areas. Their lower standards of living aroused considerable opposition.

The following passage first gives the impression that immigrants choose to live in slums and then attempts to modify it:

> On the other hand, the majority of immigrants of recent years have tended to settle in large cities, where many live in slum districts under conditions which make it very difficult for them to become Americanized. Some of the immigrants maintain a lower standard of living than the average American family, which fact tends to lower the wages paid to unskilled American laborers in some districts. Nevertheless, when given proper education and opportunities, most immigrants become good citizens; many have become outstanding citizens.

Many authors are aware of this sort of misinterpretation. But passages explaining why immigrants were not in a position to make free choices and pointing out that they should not be blamed for certain conditions are generally very brief. One of these short statements follows:

> Such an account, however, gives but little indication of the vast problem of assimilation resulting from this steady and increasing stream of immigration. The newcomers were not always welcomed openhandedly; too often they were herded into slums, exploited, and then unjustly blamed for bad social or economic conditions.

Another statement which gives more of the background of forces playing upon these groups is:

> Large colonies of the foreign-born developed in the principal industrial centers. Grouped in settlements of their own nationality, and largely ignored by the native population, except as a source of cheap labor, their assimilation to American customs and standards has taken place very slowly. Illiteracy has usually remained high, standards of health and cleanliness low. . . . By ostracism and segregation, he [the immigrant] has been shut off too largely from the best in American culture and prevented from participating in American life.

Although such a passage removes from the immigrant the stigma of blame for these conditions, much more than this should be done to show students the real social world which confronted immigrants, their conceptions of what America offered, and their struggles to survive and adjust in their new and confusing environment.

One statement which gives the student an insight into why the immigrants found it helpful to live on cultural islands is the following:

> In settling in American cities immigrants have tended to congregate in particular areas with others of their nationality. Thus, in many cities and towns there are sections of Italians, Poles, Russians, Germans, and other nationalities. These cultural islands, as they have been termed, have been both a help and a hindrance to the immigrants. They have provided the newcomers with friends and social discipline and observance of the law among immigrants. The "islands" have made the change from the culture of the Old World to that of the new easier and less abrupt.

The concept of assimilation has already been dealt with in chapter 5. It is re-emphasized here because many textbook passages tend to create an erroneous picture of who and what is American. They tend to widen the psychological distance at which foreign-appearing or foreign-speaking peoples are kept. Immigrants are continually being treated as members of out-groups. Even such a passage as the following emphasizes differences by indirection:

> The public schools do much to make alien families into Americans. Go into a public school today in which children of foreign-born parents and children of native Americans sit side by side, and you may not see a thing that would enable you to tell them apart.

These statements tell the reader by implication that Americanism is

related to appearance and dress and that the more immigrant children dress like the children of native-born Americans, the more American —the more nearly assimilated—they will be. It suggests also that a child or person who dresses or speaks unlike the native-born citizen is un-American. Such passages, however innocently, suggest a basis for a negative attitude toward foreigners.

Several of the more recent texts, however, make clear that to be American does not mean to be like everyone else. Here is a passage in this vein:

> Another shift in immigrant education is taking place. Instead of asking the newcomer to give up his native language and culture, the trend is to urge the immigrant to keep the best of his native culture and to blend it with the best features of the American. Various groups may be good Americans without being identical in culture.

Comment has already been made on passages emphasizing homogeneity of stock or of racial strains as a prerequisite to final American unity. One paragraph containing this idea develops the further conception of complete cultural assimilation:

> In 1930 approximately 40,000,000 of our 123,000,000 people were of foreign birth or parentage who as yet were only partially initiated into the American way of living. This means that approximately one-third of our people were still in the process of becoming Americans in the full sense of the term, for to become an American takes more than one generation. It takes two or three generations before the patterns and traditions of the descendants of people from a foreign country are blended fully into a new way of life.

Although this discussion is aimed at developing a sociological conception of the process of assimilation, it can easily be misinterpreted to mean that a person is not a real, a genuine, a full-fledged American until his family has been here for three generations. Too few texts make clear the real essence of Americanization. It is not a matter of clothes, or accent, or time spent here, or mastery of our folkways. It is a fundamental loyalty to democratic ideals. Without this faith, the other factors comprise only a veneer.

Pupils should be encouraged to distinguish more carefully between the fundamental and superficial aspects of Americanization. It is clear that most aliens wish to become American. This desire is entirely commendable; but it is well to scrutinize what they *think*

they should acquire and what they think they should drop in the process, as well as what they actually should acquire or drop in a cultural sense. Texts too often stress superficial changes as evidences of Americanization.

A subtle but effective way to instill in students an inadequate conception of Americanism, and to make many children of foreign extraction squirm with discomfort and self-distrust, is to assign exclusively such names as Jones, Smith, Brown, and Evans to the characters in the stories they read. So intent are authors on not distracting reader attention from the point they are making that they rarely risk a name outside the recognized American pattern. This is also true of Christian names. Less familiar names would, of course, involve difficulties in spelling and pronunciation.

Here are names in a third-year reader: Dick, Barbara, Uncle Tom, Ronny, Ann, Aunt Margaret, Uncle Henry, Grandpa Howell, Bob Jones, Uncle Bill, and so on. The pattern is broken in one story by the following names: Eve Evendon, Pete Souchak, Mary Souchak, Jack Mintern, Jack Jouett. In another third-grade reader the names are even more monotonously Anglicized. Miss Lee is the teacher (teachers and those in authority almost always have this type of name); other characters are David Hill, Mary Field, Billy Field, Ruth Hill, Mr. Boyd (the principal), Miss Cook (the new teacher), Tom White, Patty, and Mr. Brown. The pattern recurs endlessly in elementary readers. Some go so far afield as to use Mr. McLeod, Sandy and Angie, and Mr. Kelso, but they are soon back with Todds, Hoopers, and Wheelers. A junior high school anthology contains a story whose hero is George Prasha, but, to balance this daring, the other characters are Perry King, Lee Merritt, and Betty Lawton. A social science reader has this set of names: Mrs. Jones, Mr. Adams, Mr. Banks, Dick Bell, Mr. Lee, Mr. Hill, and Mr. Olsen. Only one reader was found which contained stories using Polish, Italian, Hungarian, or Jewish names. The tendency to use only "soundly American" names is particularly evident in the early grade readers, the very place where the impression may be lastingly made that Smith is more American than Bolinski or Gerardo. In these readers children and adults, when pictured, are far more likely to be blond than dark, tall than short, blue-eyed than otherwise. All tend to follow the stereotype of the Nordic.

There can be no quarrel, on the whole, with the quality of the selections included in anthologies. Examples such as selections from *Giants in the Earth,* the powerfully antistereotyping "Young Man Axelbrod" by Sinclair Lewis, Ruth Suckow's "Midwestern Primitive," and an essay from Michael Pupin's memoirs indicate their general level. There are lapses, however. Selections from Edward Bok are very popular in the anthologies, and these tend to define Americanism as economic and material success. Selections about the Jews are very poor; these are discussed elsewhere in this chapter.

It is obviously impractical to ask the compiler of an anthology to include a selection concerning each of the groups making up our population. His selections should, however, have some relationship to the major nationality groups most recently arrived, since they are in special need of interpretation. Looking at a group of books from this point of view we find: two stories about German immigrants; one story about Dutch immigrants; one story about Serbian immigrants; four stories about Scandinavian immigrants; one story about Polish immigrants. This is not a list from any single book but from seven American literature anthologies, widely used. In any one volume, then, one or two stories must bear the entire load of interpreting the immigrant. Most of the stories have to do with immigrants on the soil. Few selections relate immigrant experience in mines, in steel mills, or on the railroads. Unfortunately, Jane Addams' "Beginning the Work at Hull House" appears but once in the anthologies examined. It seems fair to observe that the Scandinavians are overrepresented in the anthologies. Where are the Italian-Americans, and the Greek-Americans, and other relative newcomers?

Italian-Americans fare especially badly, for there is no major article or story representing them, in spite of the fact that several excellent short stories and novels have appeared in recent years. Several dialect poems by T. A. Daly are included. The most common of these is "Two 'Mericana Men," which begins:

> Beeg Irish cop dat walks hees beat
> By dees peanutta stan',
> First two, 'tree week w'en we are meet
> Es call me "Dagoman."

Another, appearing but once, is "Mia Carlotta":

> Guiseppi, da barbar, he gotta de cash,
> He gotta da clo'es an' bigga mustache . . .

A third of the same type is "Da Summer's Come." In the absence of nonstereotyping materials about Italian immigrants, these poems, although clever and innocent in intent, may deepen existing "Dago" or "Wop" stereotypes. The Italians in these poems are comic and fall a little short of achieving real dignity.

One anthology, in sections entitled "These Are Our People" and "Undersanding Others," includes several items which contribute to intergroup understanding. The poem "I've Met in America," by Jonathan Lee, praises unknown Americans such as Mrs. Hoekstra (Dutch) of Grand Rapids and Eric Zollicoffer (German) of Connecticut. A short account of Marguerita Rudolph entitled "A Ukranian at Lawrence High" shows some appreciation of the Ukranian background but is especially concerned with how the school as a social institution serves as an agency of Americanization. The essay, which is well within the realm of high school experience, is realistic and interesting. Relatively few groups are represented in these sections, but attitudes are fostered which can readily be applied to all groups in America. In another anthology the selection "Strange Customs," by Etsu Inagaki Sugimoto, contributes not only an interpretation of Japanese life but also an analysis of certain American customs which seem strange to a person coming from a dissimilar culture. This unfamiliar view of Americans gives the student a fresh perspective and serves as an effective antidote for ethnocentrism. The editorial remarks which precede this selection state that the "cure for prejudice is understanding."

In summary, it should again be emphasized that the textbooks and courses of study very rarely malign any given group of immigrants. Indeed, there are many passages which stress the contributions of specific groups. In the anthologies some injustice is done, ordinarily by presenting the atypical but leaving the impression that it is typical. The most serious defects are the fairly consistent treatment of ethnic groups coming from foreign lands as out-groups, and the loose, sometimes very shallow, concept of Americanization and

of the characteristics of an American. In these matters the textbooks and courses of study can be substantially improved.

The Jewish group

The Jews are here treated as an ethnic group because, contrary to general thinking and to some textbook statements, they do not constitute a race. While there are marked cultural and physical differences among them, their social and cultural tradition is clearly enough defined to put them in the category of an ethnic group.

The Jewish group is particularly significant for this study because of the disturbing tensions between Jews and non-Jews throughout the world today—tensions which are symptomatic of deeper social ills. The problem of anti-Semitism, while by no means as acute here as in Europe, is nevertheless serious. Cases of direct persecution are not unknown; rowdyism, especially in urban centers, is too frequently expressive of prejudices against Semites. Hostility is latent, and conflicts may easily become worse. Actual misinformation or lack of accurate information about the Jews as a group, and about their position in American society, are common phenomena. Ignorance and error breed distrust and isolation which are sociologically weakening and may become dangerously inimical to the national welfare.

In view of the present situation, and remembering the disastrous examples of persecution and scapegoating resulting from the Nazi ideology, writers and users of school teaching materials should be especially careful to make certain that misunderstandings and conflicts between Gentiles and Jews are not fomented, even unconsciously, in the schools. Education should undertake a direct and positive program for improved relations between the two groups; as a part of this program, the materials used in teaching should be subjected to careful scrutiny.

There are about five million Jews in the American population. They are widely distributed in occupation, ability, economic [illegible] and geographical location. So great is the variation [illegible] that there is no typical Jew; that cardinal fact should be [illegible] sized again and again. Jews are not universally distinguished [illegible] physical structure, features, or skin color. There are, in [illegible] variations in appearance within the Jewish group. Variations [illegible]

than those purely cultural in character tend to result from nationality; Italian Jews or Jewish Italians differ from Jews in Russia or the United States. There are wide variations in religious belief; three major religious groups exist among the Jews.[4] In addition, some Jews accept the Catholic or Protestant faiths or adopt agnostic or atheistic positions.

Many Jews fit none of the stereotypes which are so widely accepted by non-Jewish groups. The variety within Jewish life is a factor of great significance for an educational program which comes to grips with the realities of intergroup living in America today. This variety exists within the framework of a powerful unifying tradition. The tradition is sometimes regarded as one of a "persecuted people"; that there has been extreme persecution is obvious; but for the historian the tradition is also a positive one. Achievements in the humanities and the sciences, in art and business, are a part of Jewish history. A strong tendency to cooperation with, as well as separation from, other groups has been evident. Jewish achievement and cooperativeness need recognition in the teaching materials as unifying forces. The Jews have a long history; they are participants in many of the key events and movements of our general culture. The teaching materials which record that culture should provide a balanced perspective of the Jewish record in human history.

In appraising the teaching materials, so far as their influence on the relations between Jews and non-Jews in contemporary America is concerned, it is necessary to examine the direct explanations or descriptions of Jews and Judaism in history and in current life It is also necessary to examine casual references to Jews, the expressions used, the implications conveyed, and the indirect influences these may have on children and young people. Ethnic elements will be examined in the present chapter, but they should be considered again in connection with the data presented in chapter 8 dealing with Judaism and the religious factors in relations of Jews with other groups.

The first question asked about the treatment of the Jewish people in the texts examined was: To what extent are they and their place

[4] See p. 171.

in history described? To what extent is the Jewish community presented to pupils as a part of the social whole? In view of the history of the Jewish people, their position today, and their relation to current world affairs, it would seem educational wisdom for pupils to be given a carefully balanced and adequate description of them. Actually, such a description is rarely present in the texts or courses of study.

In the world history texts the story of the ancient Hebrews is commonly presented. The Jews appear as the founders of a great monotheism; their relation to the rise of Christianity is invariably, though not always accurately, reported. But the story of the Jews since 79 A.D. is to a large extent ignored, or presented only in connection with sporadic persecutions. Three-fourths of the space allotted the Jews in the world history texts deals with events before the Diaspora, or the dispersion of the Jews in 79 A.D. On the average, about one page of scattered references to events since 79 A.D. appears in each text. Three-fourths of this average page deals with persecutions. In the typical text only about twelve printed lines, and these in the form of scattered mentions, depict the constructive, cooperative phases of the Jewish history of the past twenty centuries.

Such an unbalanced treatment does not seem to be historically justified. It tends to leave pupils with impressions of ancient actions which may readily, but inaccurately, be applied to a modern people. The impression is left of an unchanging, an outdated group—a group which, as one textbook writer puts it, "reached the peak of its development two thousand years ago."

The treatment of Jews in textbooks in United States history is as unbalanced topically as that in the world histories is unbalanced chronologically. In twenty-one textbooks in this field which were examined there is a total of only 248 lines of direct reference to the Jews. One book makes no mention of them; one has a total of 55 lines; the average is less than twelve lines. And these twelve lines are composed of isolated references, often mere listings; they are not complete statements or direct discussions. Instances of persecution predominate; rarely do these brief references go beyond the description of a relatively stereotyped out-group. Even in the textbooks in sociology or modern problems, where matters of popu-

lation and assimilation are discussed, there are not satisfactory accounts of the composition of the Jewish group, the variety in Jewish culture, or the problems of intragroup as well as intergroup relations confronting modern Jewry. One looks in vain through our commonly used texts for background information about the Jewish group which might be of effective aid in dispelling the popular assumptions and misconceptions which are pillars in the edifice of contemporary prejudice.

A further illustration of the inadequacy with which the Jewish group is described appears in the literary anthologies. As has been said before, material in the anthologies is selected primarily on the basis of its literary merit; but educationally it must also be evaluated in terms of its social implications. Of thirty-four anthologies, fourteen contain no selections about Jews, although they do include selections about other groups in the American population. Only five of the anthologies, most of which are quite voluminous, contain more than two selections about Jews. The effect becomes worse as the excerpts are analyzed. Of the total of forty-eight selections appearing in the thirty-four anthologies, twenty-seven are taken from the Old Testament. In portraying Jewish life, the anthologies are guilty of the same error of chronological unbalance as are the world history textbooks.

A total of six short stories dealing with Jewish life in the United States appears in the anthologies. That is proportionately fewer selections than for certain other ethnic groups, such as the Scandinavians, Germans, and French. The Jews, however, fare no worse than do many of the peoples who have migrated to this country since the late nineteenth century. In both cases the treatment is disproportionately brief.

In these stories the Jew is an immigrant, struggling to become at home in a new land. The blending of Jewish contributions with the full stream of American culture is not seen; few indications are given of the character of Jewish religious experience today; the problems of the contemporary Jewish community are not touched upon. Third and fourth generation Jews appear in only one study, and then as neurotic assimilationists. The anthologies contain excellent portrayals of priests and a few portrayals of praiseworthy Protestant ministers, but a rabbi never appears. So

far as the textbooks and anthologies are concerned, he remains for pupils a man of mystery and strangeness.

One must conclude, on the basis of an examination of widely used texts, that the material about the Jewish group now presented to young Americans in schools is not adequate. It is spotty and unbalanced; it perpetuates certain incorrect stereotypes. It does not present a balanced story of the Jews in history or in American life today. It is inadequate for building in young citizens the foundations of information and understanding which our democratic theory demands. It does not serve to erect bulwarks against the insidious and unwarranted wave of anti-Semitism present in the United States today.

There are very few direct factual errors in references to Jews, although the omissions and unbalances referred to above may readily lead to erroneous impressions. The most outstanding error of fact to which attention must be called is the persistent habit of referring to the Jews as a race. Six history texts, seven "problems" texts, two geographies, and the selections in several anthologies use the term race or racial in connection with Jews. Sometimes the reference is direct, as in the text which states that "there are 4,000,000 of that race in this country." Too few of the texts in any field, even in biology, discuss the concept of race in strictly scientific terms or adequately dispel the Nazi conception of a Jewish race. A less-direct but equally objectionable reference, psychologically, is typified by mention of "racial persecutions" of the Jews in Europe. The vocabulary of group living and group relations is by no means standardized, as has already been emphasized in this report, and lack of precision in the use of common terms tends to perpetuate misconceptions. Indiscriminate usage of such terms as race, racial, and stock in connection with the Jews is a violation of accuracy and of sound educational practice.

While there are other occasional errors of fact about the Jews, most of these are statistical or are matters of detail. The basic difficulty is not incorrect statements, but inadequate or unbalanced statements. The major errors are of omission rather than commission.

As has been pointed out, most of the textbook material about the Jews deals with the ancient Hebrews. Three-fourths of the refer-

ences to Jews since 79 A.D. deal with them as a persecuted people. They are referred to as "those harassed people," as "a people apart," as "wanderers and strangers." They appear in the pages of histories as always in trouble or in exile; in the anthologies they appear as immigrants and outcasts. In world history the student follows a trail of persecution—the Jews are cast out from Jerusalem, wanderers in the Roman Empire, yellow-branded and ghettoed in the Middle Ages, massacred by Crusaders, tortured and expelled from Spain, suspect in France, pogromed in Russia. In the United States history texts examined there were, incidentally, three times as many references to Jewish persecutions in Czarist Russia as in Nazi Germany and Nazi-occupied territory. Very little is said about treatment of the Jews in the United States, but when discussed at all they are refugees or victims of the Ku Klux Klan. Their story as revealed in teaching materials is too often that of "a persecuted people."

This overemphasis on persecution—often made in the most humane spirit—leaves with many pupils the impression that the Jews can never be members of a normal, adjusted, accepted group. Actually, their history is not one of unrelieved tragedy; there are long periods of normal and creative relationships with other groups. Their persecution is not an "inevitable fate," as many pupils must assume on the basis of the texts. The textbooks may intensify an impression that a compulsive destiny dogs the Jews, that their persecution is "normal," and that little can be done to avoid it. In them the ground is prepared for the resignation of conscience to the "inevitable misfortune" of the Jews.

A picture in better balance should be presented. Without minimizing persecution, the Jews should also be seen in normal and constructive relations. Their cultural achievements and contributions, their cooperation in social enterprises, their identification with larger societies need attention as balancing factors for pupils who inevitably generalize on the basis of whatever data are placed before them. Too frequently, by implication at least, the Jews are presented to students as a people apart, not identified with the main society. Pupils sometimes read that Jews dress differently, eat strange foods, and are in general "different." The position of the

Jew as an integral member of the larger society is not clearly shown.

Equally disturbing is the combining of Jews with other groups which lack prestige with many Americans. One text links "Jews and atheists" in a sequence of groups; another refers to "Jews and Communists." These examples are duplicated many times. One text reports that "Jews, Communists, liberal persons, and labor leaders were imprisoned." The effectiveness of the transfer mechanism is well known; the possible psychological repercussions of such passages as those cited should be more carefully guarded against by textbook writers.

Another form in which the out-group impression seems emphasized occurs by identification of an individual as Jewish. Often the textbook writer means to give credit and status to the Jewish group by identifying individuals who represent high achievement. Thus the reader is told of "Samuel Gompers, an English Jew . . . ," of Haym Salomon, "a Jew who helped finance Washington's armies. . . ." A list of justices of the Supreme Court adds the explanation, "a Jew," after the name of Justice Brandeis; another text does so after Justice Frankfurter's name.

This question of identifying individuals is a difficult one for the textbook writer. Identification is often intended constructively; but the conferences and surveys on which this report is based do not indicate that indiscriminate identification of this sort is good. Rather, it seems likely to intensify the out-group concept. As explained elsewhere, it is the recommendation of this report that identification of an individual with a group is desirable only when his group membership is pertinent to the point under discussion. The fact that Gompers was a Jew has little to do with the rise of the American Federation of Labor. Certainly, it is not wise to give the group identity of one person in a list (as Justice Brandeis in a list of Supreme Court Justices) without similar identification for the others.

Many influences in American life—the stage and screen, cartoons, certain newspapers, much casual conversation—tend to strengthen and perpetuate unfavorable and inaccurate stereotypes about the Jews. School textbooks should not be included among these in-

fluences. For the most part they are not guilty, certainly not by direct statement. But, again, the necessity for generalizing rapidly and the related necessity for omission sometimes leave impressions of stereotyping.

Many stereotypes about Jews are in common circulation in America. Some of these are malign and some benign; some contradict others. From out-of-school experiences students acquire concepts of Jews as: (1) powerful and secret manipulators of economic forces through control of finance and communication; (2) unscrupulous capitalists; (3) Communists, the carriers of alien, radical ideas; (4) amoral and promiscuous; (5) materialistic; (6) shrewd and cunning; (7) clannish; (8) strange and sinister; (9) loud, crude, and socially aggressive; (10) intellectually superior and bookish; and (11) excitable, sensitive, and emotional. Because these stereotypes are so common and cannot possibly all be true, it is especially important that teaching materials avoid them. The range of difference among Jews is as wide as among gentiles, and it is misleading to generalize in either case.

Certain of these stereotypes appear, at least by implication, in text passages already discussed in connection with persecution and the out-group psychology. Other examples can be given. One book speaks of "the Jew with his wealth and position . . . ;" another indicates that Jews are "highly successful as storekeepers, bankers, and manufacturers." The same text speaks of their achievement in "various professions," but by implication there are no unsuccessful Jews, no skilled or unskilled day laborers among them. The reasons behind the considerable urbanization of modern Jews, and for their frequent choice of some professions in preference to others, are never given.

One anthology includes a selection which combines stereotypes in effective misrepresentation. It refers repeatedly to the Jews as a race and implies their cultural homogeneity. Typical of the tenor of the story, which deals crudely with the psychology of a Jewish immigrant family, is the following passage:

. . . Dorothea, looking at Irwin, hearing him argue in his rather nasal tone, gesturing with his long amber cigarette holder, couldn't blame members of the club, exactly. . . . It wasn't because of Irwin's race . . . maybe the members, themselves, weren't so wonderful . . . and yet

there were her two brothers-in-law, one rather fat, both slow-minded, card-playing, a bit loud and blatant, always bringing money into the conversation . . . Yvette loud, laughing so heavy, mentally; Carolyn, with her cheap talk of money and spending;. . . .

Characters of this type do exist in the Jewish group, as in other groups. The difficulty is that only Jews of one type are here presented; the pupil learns (in this anthology) of no other Jews, and he is given no insight into why these particular wealthy, second-generation Jewish-Americans behave as they do. The harm done by such stereotypes, as well as by others, resides in the fact that these qualities are not an exclusively Jewish possession. They do, in fact, occur with as great, or greater, frequency in other groups.

The question of the passages used in literary anthologies is on a par with the question of the use of *The Merchant of Venice* in teaching. Examination of courses of study indicates that this Shakespearean play is often withdrawn from them, in part, at least, because of objections to it raised by groups outside the school. It may be conceded that the play contains the potential ingredients for stereotyping, but the necessity for this interpretation is not conceded. It is the point of view of this study that censorship and blacklisting are not desirable solutions to the problem, and that materials which are factually accurate as far as they go, and of high literary quality, should not be banned from the school program.

Rather, the evil would be remedied by the presentation of balancing materials affording better historical perspective, together with explanatory notes and comments on selected passages so that pupils will not assume the atypical to be typical, will not be encouraged to generalize from inadequate data. *The Merchant of Venice* or such stories as the one quoted above may be used by alert teachers actually to dispel prejudice and deepen understanding. In the case of the play, for example, opportunity is presented for description of the historical situation in which it was written. The producer of teaching materials is obligated, however, to suggest to the teacher, by footnote and by balancing excerpt, such constructive use of the materials. This, rather than censorship and exclusion, is a positive and appropriate approach. The present report should not be interpreted as advocating in any way the arbitrary elimination of materials which are, within their field, accurate and balanced.

Spanish-speaking Americans

One other ethnic group in the United States—the Spanish-speaking group—deserves special reference here because of the intense problems of relations between it and other groups in certain sections of the United States. The estimated three million Spanish-speaking persons living in the United States are chiefly Mexican and Puerto Rican in heritage. Their numbers are greatest in the Southwest, in California, and in certain of the large cities of the North and East. Wherever they live, prejudice against them tends to be strong; distorted stereotypes of them prevail; and discrimination is practiced against them so that the full enjoyment of civil and political rights is not commonly theirs. The fact that many of them are dark-skinned, and are racially somewhat more mixed than are most Americans, increases their difficulties. The level of their education, the types of work in which they engage, the low incomes they earn, and the consequently low living standards which they maintain, tend to give them lower-class status and permit them to obtain but a small share in the rewards of American life.

Evidences of discrimination against Latin American citizens are not difficult to find. Descriptions of the lives of the migratory workers show that in every community they are suspect. Violence and dishonesty and thievery are expected of them. Tavern brawls and "zoot-suit" incidents are given more than adequate space in newspaper accounts. When an American soldier of Spanish ancestry is refused membership in an American Legion post, and a roller-skating rink posts a sign which reads, "Colored Night Every Thursday and Mexican Night Every Wednesday," it is fairly clear that many Americans rank Spanish-speaking Americans as inferior persons. The educational responsibility for meeting and neutralizing the forces which create such prejudices is a serious one.

Textbooks, in dealing with Mexico, tend either to ignore Latin Americans in the United States or to present a sharply slanted picture of them. History texts deal largely with the Mexican War, the colorful episode of Maximilian and Carlotta at the time of the Civil War, the strained relations following the Mexican Revolution of 1910, and efforts in recent years to cultivate more friendly relations with Mexico for the benefit of American economic inter-

ests. The facts surrounding the migration of Mexicans to the United States are badly stated. Most texts which treat of immigration mention that Mexicans are not subject to the provisions of our Quota Law. A few details concerning the number who have entered the United States, where they have settled, and the types of unskilled work into which they have gone, give no insight into the Mexican-American as a person. Practically nothing is said in explanation of why Mexicans came to this country.

Textbooks for the study of "American problems" are somewhat more descriptive than those in other fields. These accounts tend to emphasize illiteracy, crime and vice, squalid living conditions, and a general reluctance to take advantage of educational opportunities. Occasionally the readiness of Mexican-American children to learn and practice "cleaner and better ways of living" is noted. Retardation in school is, however, the fact about them most frequently mentioned. While exploitation may be recognized, emphasis is more frequently placed on what seems to be the incapacity of the Mexicans to adjust to American folkways, and their determination to live in segregated colonies. No attempt is made to explain these phenomena or to offer constructive suggestions for aiding these people in making what are deemed more satisfactory adjustments.

None of these accounts helps the student to understand the actual Mexican-American. On the one hand, the impression is often given that he is lazy and shiftless except when energized by the prospect of a revolution. The political instability of Mexico is frequently mentioned, but little is said about the constructive work in industrialization, housing, education, and the arts which characterizes the Mexico of today. On the other hand, Mexico is sometimes sentimentally pictured as the land of perpetual blossoms, bullfights, "gaiety and colorfulness," and the Mexicans as people of "charm and simplicity." A few accounts, such as one in a geography text which describes the "Pittsburgh of Mexico," are up-to-date and realistic. The accounts are weakest in describing the social life of Mexicans and their personality structuring. It is apparent that the growing scientific literature on Mexico has been put to too little use in connection with the preparation of textbooks.

The literary anthologies contain very few selections about Mexico or Mexican-Americans. Most of those which do appear tend to reinforce stereotypes. No account pictures the Mexican-American in other than unlovely colors. The incompleteness of such a picture has no justification in literary license or pedagogical precept. Most of the materials convey the idea that Hispanic-Americans are distinctly different from other Americans and, it may be added, in ways which are not superior. The fact that they are predominantly Catholic and are to a large extent of Indian stock tends to put them outside the pale of Anglo-Saxon, white, Protestant civilization.

Even less attention is given to the Puerto Ricans who have chosen to live in the United States. Nearly one-half of these are to be found in New York City. Most of them work in the sweatshop needle trades and live in an area wedged between the Negroes of Harlem and a white residential section. No mention is made of these people in any of the texts. The histories tell how the United States acquired Puerto Rico, mention the benefits we have conferred upon the island, and occasionally refer to the host of unsolved problems which our possession entails.

At no point is the discussion of Spanish-speaking Americans couched in terms of cultural democracy. Their differences are overemphasized, and the disharmony between the two cultures is made to appear so great that it is impossible to include them both under one cultural rooftree. It is recommended that, in addition to presenting more complete and accurate factual accounts of these peoples, materials be included which present a way of life and a philosophy in support of it quite different from, but not inferior to, those which prevail in countries having an Anglo-Saxon background.

The proximity of Mexico to the United States, the need for hemispheric unity, and the presence in this country of a sizable body of persons of Hispanic cultural background warrant more intensive study of the major features of culture as they are mirrored in the lives of Spanish-speaking Americans. Factual material about the attitudes and daily lives of these people, unglamorized but sensitively presented, should draw upon studies in the fields of economics, sociology, and anthropology as well as upon literary

and artistic productions which reliably portray their way of life. Such accounts should include materials dealing with all the Latin American peoples, not the Mexicans and Puerto Ricans alone.

Summary and Recommendations

The presentation in this chapter of facts about ethnic groups and their treatment in teaching materials is in no sense definitive. The purpose of the chapter has been to make a representative presentation and to deal at sufficient length with a few groups to clarify the general manner in which ethnic groups are treated in teaching materials. General principles have been noted. Particular stress has been placed on the concept of cultural democracy in contrast to the older melting-pot idea, which called for the complete assimilation of all ethnics as rapidly as possible. Basic to the entire discussion has been emphasis on clarity of thinking concerning race, and avoidance of this word where ethnic group is the proper term.

Also underlying the discussion has been the idea of objectives and open-minded appraisal of all ethnic groups on their separate merits. Categorizing such groups as "old" and "new," south European and north European, Slavic and Latin, and so forth, and assigning values to these categories and thus weighing groups, is not a defensible practice. It is equally indefensible to judge individual members of ethnic groups by any group stereotype. To do so is to violate the theme elaborated in a previous chapter—that of full respect for individual worth and dignity. Overemphasis upon the cultural contributions of certain groups, as such, or upon the contributions of a few outstanding individuals in such groups, does not do justice to all the individuals who compose the many ethnic groups in America. It is with these "ordinary" individuals that most Americans have contact. The need is to create an awareness of the true worth of such persons, to come to think of them less and less as members of strange out-groups.

Where it is impossible to present full treatments of many groups, it is recommended that analysis be made of a few in sufficient detail to give substantial form to the principles recommended for the treatment of all. Facts from the fields of history, economics,

sociology, and anthropology, although essential, are not in themselves sufficient for understanding. Literature and the arts, and the democratic practices which should prevail in the conduct of learning activities, are equally important. The problem is emotional as well as intellectual, for social attitudes are compounded of the two elements.

While ethnic groupings have been the main consideration in this chapter, it must be borne in mind that ethnics are also members of racial and religious groups and are so judged. The three factors are jumbled in popular thinking and practice. For clarity of discussion, this chapter and the two succeeding chapters examine them separately. Common to them all are those principles concerning human personality and social groups, previously elaborated, which underlie all soundly democratic human relationships.

7

Racial Groups in American Life

RACIAL groups are differentiated from ethnic groups chiefly by greater emphasis on biologically determined physical characteristics. Such differences as are readily visible have for a long time played a part, often an unfortunate one, in the judgments made by groups of one another. The racial majority group is quite likely, as history shows, to dislike some of the characteristics of racial minorities and to describe such minorities as "inferior races."

It must be borne in mind that what may appear to be racial is always inextricably entangled with the ethnic and religious. Thinking in racial terms should never be permitted to become rigid.

While it must continually be borne in mind that many group differences loosely referred to as racial are not so in a strict sense, there are certain groups in the American population clearly distinguishable on the basis of physical characteristics. The Negro group is one such, as are also various national-origin groups from Asia—the American-Chinese, American-Filipino, and American-Japanese. Because of tension existing today between Negroes and whites and between Orientals and Occidentals, the treatment of these groups in instructional material has particular pertinence to the social health of the United States.

The American Indians

Before returning to these groups, however, certain data bearing on the treatment of another racial minority—the American Indians should be reported. There are, of course, many references to the Indians, primarily in textbooks devoted to American history. Two major attitudes are revealed. The first is that of the "cruel, bloodthirsty savages," the pioneer heritage that "the only good Indian is a dead Indian." In this attitude are unquestioned statements indicating that "the interests of the white pioneers took precedence over the rights of the Indians." The second attitude—and the two are frequently to be found in the same book—is that of "the noble

redskin," the high-minded "son of nature." Almost without exception, no convincing picture of Indians as a group or of the cultural characteristics of Indian life, past or present, is presented to pupils.

Two passages are fairly typical of the impersonal, vague, blurred picture presented to pupils of the Indians as American citizens. Both are from accounts of American history. The first is:

> The government of the United States established reservations upon which tribes might be secure in the possession of their land. Many tribes still live on such reservations. Others have had their land divided among the members of the tribe so that each person owns a portion. Schools have been built and teachers provided so that Indian children may be well trained. By act of Congress in 1924 all Indians are now American citizens.

Another gives an uncritically ethnocentric report as follows:

> As the condition of the roving red man became more and more hopeless, the government put forth efforts to civilize them. Gradually the chief aim of the Indian service became educational. By 1928 about 35,000 pupils were in attendance in the public schools near the Indian reservations, for whom the government paid tuition fees. Furthermore, an attempt was made to break down the tribal organization of the Indian. . . . This measure offered any Indian who would give up his tribal allegiance a piece of land and United States citizenship. . . . While the Dawes Act, together with later legislation, was on the whole successful, two hundred Indian reservations, scattered over twenty-four states, included, in 1927, an area as large as New England and New York combined. Many Indians today are thrifty and prosperous, and some of the Osages in Oklahoma have acquired great wealth as a result of the discovery of oil on their lands. In 1924, all Indians were made citizens of the United States.

These accounts do little to alter the prevailing stereotypes of Indians, or to prepare pupils for more constructive attitudes toward fuller participation by Indians in American life. The cultural studies of Indian life are rarely reflected in the textbooks. Pupils are given little information about the Indians of today or about the application of cultural democracy to their role in American life. Courses of study and textbooks should be better informed by anthropological data, should present materials to counterbalance present emphasis on struggle and warfare, and should give more attention to the contemporary problems and achievements of American Indians.

Negroes in America

The way in which Negroes and white persons get along together in our society is one important measure of the degree to which democracy has been achieved in America. The tensions and conflicts between them reveal the length of the road ahead of us. The fact that most Negroes are descended from persons who came to this country involuntarily, and that Negroes constitute the largest minority group in our society, underline these generalizations. Negroes protest "second-class" citizenship, and point to numerous ways in which they are denied full participation in democracy; while large numbers of white persons insist upon keeping the Negro "in his place." We can hardly deny democracy to people of color at home and expect to gain the confidence and good will of the colored peoples abroad. It is our responsibility to see that democracy works equally well for colored and white citizens. Education in America can help to achieve this kind of democracy by giving adequate attention to all the groups which together form the American people. Teaching materials must play a careful part in establishing a basis for understanding and cooperation between Americans who are colored and Americans who are white.

The general topics under which Negroes are most often considered fall chiefly in the field of history and deal largely with the slavery regime and with the Reconstruction era following the War between the States. Approximately seven-ninths of the content about Negroes in the American history textbooks examined is found under these two topics. The student is introduced to the Negro, in most of these texts, with the year 1619 when a small number of Africans were landed and sold to planters in Virginia. Only occasional references are made to the Negro as an individual in connection with the development of the plantation system, the slavery regime, and the widening breach between the North and the South. The position of the free Negro in society is scantily treated. Only a few texts mention his share in the Civil War, and these usually fail to mention him as a fighting man. But a great many tell of his share in the failures of the Reconstruction governments.

The treatment of the Negro since emancipation has many gaps which need filling. The internal migration of Negroes, especially from the South to the North since 1917, is a largely undeveloped

theme. Such special subjects as discrimination against the Negro, the Negro in military combat, the achievements of talented Negroes and leaders of the race and of the masses of Negroes, are not dealt with adequately. The pages immediately following discuss several of the areas in which omissions or misplaced emphasis are common.

There is overemphasis on the year 1619 as marking the beginning of Negroes in the New World. It does, of course, mark the beginning of Negro slavery within the limits of what is now the United States. But the fact that the Spaniards earlier had brought Negroes to America is often omitted. The inclusion of Negroes in the expeditions by Coronado, and Balboa, and by the Italian, Fray Marcos, is ignored.

It is helpful to recall that the Negro was stripped culturally when he was brought to this country. Only in recent years has the world of scholarship discovered the variety and richness of the Negro cultures of Africa Knowledge of and pride in this cultural background exist among few Negro-Americans. More than other immigrants, Negroes were forced from the beginning to learn the ways of a culture strange to them. Their acculturation has been rapid; they have widely accepted and adhered to American ideals, values, and cultural objectives

Africa is usually dealt with in world history and geography textbooks as a continent of strange and backward peoples, except, of course, for the Europeans who live there. Native people are assumed to possess only the simplest culture, vastly inferior to our own. The Negro, having come from such a place, is seen as a man without a worthy past. The following passage illustrates this emphasis on primitivism:

> During the seventeenth and eighteenth centuries, many African Negroes were captured and sold into slavery. The natives now living there have few cultural achievements of their own creation. They are a backward race, speaking many dialects. Their religious beliefs are largely primitive, in the form of nature and ancestor worship. Crude agriculture and hunting are their main means of livelihood.

Such a picture of Africa is inadequate. It minimizes cultural achievements by saying that "The natives . . . have few cultural achievements of their own creation." Their religious beliefs and

way of life are called primitive and crude, and the people are referred to as a "backward race." Scientific research and scholarship reveal that African social organization is complex, and that African cultural achievements are far greater than is generally known. The textbooks, however, as a rule do one of two things: They either say nothing about African culture and achievement, and thereby deny by omission that they are worthy of mention; or they state that the people are backward and simple. There is need for re-examination of these concepts in the light of scientific findings. The facts concerning African culture have a bearing upon the competence of the Negro as a man.

In regard to the treatment of the Negro slave and his reaction to slavery, a tendency to take the position that he was well treated and cared for is shown by a large number of texts. The great majority say that the slaves were well treated, contented, and happy. One textbook says that "the descriptions of slave life which have come down to us vary greatly," but decides that "on the whole, the slaves of the South were considerately treated. . . ." Denying that the picture presented in *Uncle Tom's Cabin* is representative, the authors of one text feel that the picture presented by Joel Chandler Harris's *Uncle Remus* is more indicative of actual relationships between master and slave. That view is set forth in the following passage:

> While no doubt there were individual plantation owners and overseers who exhibited the cruelty of Simon Legree in *Uncle Tom's Cabin,* such cases were exceptional. Joel Chandler Harris's charming picture of Uncle Remus . . . reveals a happier relationship between the two races which could be found in countless cases. . . . They [the slaves] were, in most cases, adequately fed and cared for, and they submitted in general to their lot without protest.

The following statement is a generalization about the life of the slave as being somewhat rosy though not without thorns:

> The great mass of the slaves lived happy and contented lives: but they sometimes had to endure great hardships and suffering.

The prevalence of expressions describing the slave as happy and contented is striking.

> Fortunately the great majority of them [slaves] were not seriously disturbed by their social status. If their masters cared for them properly

and fed them well—and this was generally the case except in some localities—they remained happy, irresponsible, and reasonably contented with their lot.

The system of values which led to the use of the term "fortunately" in this passage is not in keeping with our American concept of the worth and dignity of the individual. Seldom do we catch glimpses of Negro life and the institution of slavery from an in-group point of view.

There is no dearth in historical scholarship of indications of unrest and dissatisfaction among the slaves because of their position. At least three revolts among them were the then "most dangerous threats in the United States." One of these is mentioned in some of the texts; others make no mention of any insurrection. Slave revolts were both numerous and important, the more than one hundred such revolts which occurred clearly indicated discontent. The revolt most often mentioned is that led by Nat Turner. This uprising is usually attributed to Northern abolitionists and is not often related to discontent among the slaves themselves.

Rebellion was not the only way in which the Negro protested against slavery. His attempts to escape the slave system are recorded in the flight of large numbers of Negroes into free Northern territory and into Canada. The need for enactment of fugitive slave legislation is indicative of a long struggle against slavery by the slaves themselves. Action by legal means was not limited to Dred Scott. The participation of Negroes in the abolition movement must be considered, for it produced such outstanding figures as Frederick Douglass, Harriet Tubman, and others. In addition, many Negroes purchased their freedom.

How do the textbooks ordinarily consider the one insurrection most frequently mentioned, that led by Nat Turner? It is usually mentioned in connection with the abolition movement and explained as a result of Northern abolitionist efforts rather than of Negro unrest. Comment upon the insurrection is usually brief, rarely more than four lines. The leader, Nat Turner, is variously described as a "religious fanatic," "ignorant," "illiterate"; one book refers to him as "literate," and another as "intelligent." The most frequent account, however, is similar to the following:

Resentment turned into alarm when the worst slave uprising the South had ever experienced occurred in the very year that *The Liberator* appeared. Under the leadership of Nat Turner, an ignorant Negro preacher, slaves in Virginia massacred about sixty white people, most of whom were women and children.

Notwithstanding the contented slave theme, the following account reflects the fear of slave uprisings. Blame is attached to Northerners who published such literature as *The Liberator:*

In 1831, the same year that *The Liberator* appeared, this specter [slave rebellion] became reality when Nat Turner, a negro religious fanatic, led an insurrection against the whites in Southampton County, Virginia.

In only a few of the texts examined is it indicated that Negroes themselves played an important part in the operation of the underground railroad system. They were not, as a people, merely the passive beneficiaries of aid offered by sympathetic Northerners. To the extent that they found it possible, they helped one another in achieving successful flight to free territory. Teaching materials could more nearly accurately portray this situation.

It is usually assumed that all Negroes came to America as slaves. When they are cast exclusively in our histories in the role of slaves, the student too easily derives the impression that such a role is the only one befitting them. The texts frequently do not mention the fact that there were many free Negroes in the country during the flourishing years of the slavery regime. The few which do indicate this do so either by casual mention or indirectly by discussion of the abolitionist movement and the laws enacted to effect the Negro's freedom. The following statement implies that "all" Negroes were slaves, and says nothing about the nearly half million free Negroes in the United States in 1860, or the still larger proportion in the country earlier in the century:

For more than three hundred years there have been Negroes in America. During the first 250 years of this time they were slaves working for their masters in the cotton and tobacco fields of the South.

But all the textbooks are not completely deficient in this respect nor do they all make the error of the text just quoted. For example, one points out that there were free Negroes in the Virginia Colony:

> In 1619 a few Negroes were brought in. These also served a term of years, and at least one of them acquired land and indentured another Negro to help with his crops.

Presentation of the fact that one of the Negroes referred to indentured another to "help with his crops" reveals a factor other than race which helps to define status. This passage is virtually alone in suggesting that some of the first Negroes brought to the English colonies were not slaves for life, and that the system of slavery developed gradually instead of appearing as a full-fledged institution in 1619.

Emphasis in discussions of the Negro during Reconstruction days is upon his participation in corrupt government. The sociological abyss which had to be spanned to become a free member of society is not adequately explained, nor are easier and more satisfactory adjustments stressed. The "'joy my freedom" theme is often sounded without an attempt to point out the inadequacy of the machinery set up in the South to assist the Negro in making necessary adjustments to a new life of greater personal responsibility. The confusions and bewilderments growing out of the sudden social change are not given appropriate weight.

The Reconstruction governments are described in most of the texts as corrupt and inefficient; a number of accounts include pictures or artists' drawings of disorderly legislative sessions. Extravagance, corruption, social crudity, and incompetence are played up beyond reasonable warrant. The social, economic, and political chaos which prevailed in the South is not adequately related to the unfortunate, though almost inevitable, election of incompetent Negroes to posts of responsibility. The fact that not all Negroes were incompetent, and that not all white officeholders were competent, is not made as clear as it should be.

A few texts do present more carefully balanced accounts. A passage from one of these reads as follows:

> In the post-Civil War period corruption was not confined to the South, for, as we shall see, it had a free hand in the North. Bad as reconstruction was, there was a constructive side to the governments which is seldom mentioned. Much-needed economic and social reconstruction was started. Roads, bridges, buildings and levees, which had been destroyed or suffered for repairs during wartime, were rebuilt. Considerable railroad building was put underway. Perhaps the most

important contribution of the carpetbaggers was in the field of education. Many southern constitutions made their first provision for compulsory free public education modeled upon northern systems, and for the first time education was provided for Negroes. When corruption did not enter into these enterprises, conservatives usually supported them. On the whole, the new constitutions were moderate and an improvement over those replaced.[1]

This textbook is virtually alone in pointing to some of the worthy achievements of the governments in which Negroes participated. Most of the others limit their discussions to corruption and extravagance without reference to constructive activities.

The behavior of liberated Negroes is described in most of the textbooks examined. They are seen as a people celebrating the advent of their freedom. Some of the texts describe the Negro as overwhelmed with joy, and agree that his behavior was appropriate to his excitement:

> When one old Negress was asked why she had left her master's place, she answered, "What fur? 'Joy my freedom!" And many of them did "enjoy their freedom" in strange and alarming ways. They had no idea of "earning a living."

From another text comes the following statement in a similar vein:

> With no thought of the morrow, tens of thousands migrated to the cities, crowded about the federal troops or roamed the country on a glorious holiday.[2]

Many of the books describe the Negro both as a contented slave and a wildly celebrating recipient of freedom. No effort is made to reconcile these points of view, even negatively by showing the Negro as a person capable of accepting philosophically whatever fate brings him.

The difficulty in these accounts of irresponsible Negroes during the days of Reconstruction lies not in error of factual detail so much as in the stereotype of happy-go-lucky irresponsibility they

[1] In the 1942 edition this passage appeared as a footnote. In 1947 edition the material appears in the text in expanded form and follows the same point of view.

[2] Revised in 1947 edition to read as follows: "The first result of freedom for some of the former slaves was the urge to shiftlessness and the desire to move about. Some migrated to the cities, crowded about the federal troops, or roamed the country . . . The great majority of the Negroes, however, remained on the land where they either worked for very low wages or rented land. . . ."

develop. How countless Negroes have since learned responsibility and adjusted themselves to their new socio-economic roles is a topic inadequately dealt with in most texts. Though not all Negroes have successfully adjusted to their present position in America, at best an equivocal one, a very great number have. The results of general and vocational education are not appraised. The way in which Negroes have entered a wider range of occupations and achieved upgrading while on the job, often against heavy odds, is seldom more than alluded to. The influence of labor unions upon the fortunes of Negro workers is seldom mentioned. Reference is not made to the role which living conditions play in the behavior of such groups as Negro-Americans. No note is taken of the elaborateness of the class structure of Negro society and its effects upon that mobility of persons which it is generally assumed constitutes progress for the race. Descriptions of the religious, family, clique, and general cultural activities of Negroes are either absent or so general that they are almost without meaning.

One significant phase of the problem of more fully incorporating the Negro into our culture is that associated with his internal migration. It involves the problem of urbanization as well, since Negroes, when moving north, have usually gravitated toward the cities. The problems of acculturation thus created require consideration in our texts.

Accounts should provide necessary background for an understanding of segregation, race riots, unionism, and general unrest and insecurity as they affect the Negro group. A few American history texts note such facts as that between 1910 and 1920 more than 300,000 Southern Negroes came to Northern cities, and that during the following decade more than 1,000,000 came. It is pointed out that both World Wars I and II, with their attendant labor shortages, stimulated this northward movement. There is little analysis of how the Negroes were received, how they adapted to their new environment, or how disapproved behavior patterns exhibited by Negroes in these circumstances compared with those of other groups whose members went through a similar adaptive process at an earlier date.

It is unreasonable to expect texts other than those designed for "problems" and sociology courses to deal with such matters in any

detail, but texts in these fields are as deficient as those in such subjects as civics and American history. Studies of specific communities such as Harlem could be used as type studies, but no attempts of this kind as yet are common to the textbooks. When a Negro section is described, it is usually pictured as 100 percent slum. Discussions of housing as a major urban problem affecting Negroes profoundly, usually take little note either of the effects of bad housing on Negro personality or of programs pointing the way to a solution.

The Negro's achievement as a semiskilled or skilled worker, tradesman, small businessman, professional man, or entrepreneur is neglected. The fact is infrequently mentioned that large numbers of Negroes hold responsible positions and earn comfortable incomes in jobs under the United States Civil Service and under the civil service systems of states and municipalities. The resistances which Negroes have encountered in making progress and the steps by which they have overcome them through their own efforts are insufficiently emphasized.

A few texts deal at some length with the economic and social life of the Negro-American today, mentioning such individuals as Booker T. Washington and W. E. B. Du Bois and such organizations as the National Association for the Advancement of Colored People and the Julius Rosenwald Fund, whose concern for the improvement of the Negro's status has been outstanding. Other texts, making up the larger category, fail even to mention any recent persons whose achievement is outstanding. It would be wiser to mention no Negro leader by name than to mention only that of Booker T. Washington, as is frequently done. He remains a controversial and not wholly representative figure; the social philosophy which he advocated for Negro-Americans is rejected by many of them today as outdated.

It cannot be said that problems, sociology, and civics texts have a much better record in presenting the achievements of Negroes and their leaders than have history texts. A recent problems book states that Negroes "have made a unique contribution to the pattern of American civilization." It refers to contributions in the fields of scientific agriculture, literature, and music (jazz and the spiritual), but specifically mentions only two Negroes—

Paul Laurence Dunbar and Richard Wright. It is true that there is no merit in the inclusion of lengthy lists of outstanding Negroes. But discussions of achievements in various fields benefit from the concreteness resulting from mention of two or three carefully selected persons prominent in each. Brief statements which clearly identify each should accompany such mention.

Treatment in the texts of the history of the Negro in America, his contributions to our culture, and his present status in American society tends to lack adequacy and balance. A few textbooks and the newer courses of study make an obvious effort to present a more balanced picture of the Negro in America and Africa than has previously been given. This is done by mentioning a limited number of Negro contributions and the achievements of a few well-known individuals, and by exhortations to good will and, not infrequently, to sympathy. Such material is generally isolated in a special topic or topics; then there is a lapse into traditional treatment which fails to integrate the special material presented.

Although there is occasional mention of contributions by Negroes to American culture, recognition of their contributions is narrow and limited in most teaching materials. Negro contributions to science and invention, though they have been noteworthy, are for the most part omitted. Little is said of Negro achievement in music, literature, and art, the spiritual being an exception. Achievements in medicine, engineering, and other branches of human knowledge and endeavor are largely ignored.

It has been common practice to speak of the "Negro problem." Social scientists and leading thinkers are now pointing out that there is no "Negro problem," but a social condition and a problem in democracy. Although consideration of the problems of democracy is the purpose of twenty of the texts examined, only two of these present an analysis of social conditions as they specifically relate to the Negro. This indicates serious neglect of one of the most vital problem areas facing our country.

Little or nothing is said, for example, about the failure of the franchise to operate in relation to the great mass of Negro-Americans. Of the twenty popular problems textbooks examined, only five mention the Negro in connection with the franchise. Of the nineteen civics texts, only three mention the Negro in relation to

the right to vote. In the books which do mention the Negro, the discussion for the most part does no more than state that the Fifteenth Amendment gave him the right to vote. They imply that since the passage of the constitutional amendments affecting his status in America, the Negro has enjoyed complete freedom of the ballot and equal participation with other groups in democratic processes. The statement that "Amendment XV gives the Negro the right to vote" is indicative of the treatment found in most of these books. With this statement the subject of Negro suffrage is dismissed. To leave the student with the belief that all is well, despite the inability of large numbers of Negroes to exercise the right to vote, is to leave him misinformed.

A few civics texts face squarely the issue of Negro suffrage. The following represents one approach:

> Even today Negroes rarely vote in our Southern states; they are excluded by certain laws which on their surface seem applicable to whites and Negroes alike. For instance, some states require a voter to prove his ability to read and write, others ask that he explain some section of the Constitution, and others demand the presentation of a tax receipt. A white voter may be accepted on trust by the election officials, while a Negro is required to show his tax receipt or display an understanding of the Constitution worthy of a technical expert. Those Negroes who could pass the election board may be kept away from the polls by the fear of punishment in the form of losing jobs or business. The net result of these regulations and discriminations is that the great majority of Southern Negroes do not vote.[8]

This recognition that the ballot is denied to Negroes, and analysis of the manner in which it is done, make clear to the student that here is one area in which democracy is not functioning as well as it might. But the exceedingly small number of books which make a similar approach to Negro suffrage affords little opportunity for a large proportion of students in our schools to learn about the difficulties in voting which confront American citizens of color.

[8] Revised in 1944 edition to read as follows: "At the present time Negro suffrage in some states exists more in theory than in practice. Laws requiring a citizen to prove that he has paid a poll tax before he may vote prevent many Negroes as well as whites from exercising the suffrage. Others are excluded by requirements that the voter be able to read and write or to explain a section of the Constitution to the satisfaction of the election board. These laws permit considerable leeway in interpretation and give officials who administer them the opportunity to discriminate if they wish. Those Negroes . . . ." (*continued* as in quotation above).

Although civil liberties are not fully enjoyed by Americans who are colored, only a negligible number of books dealing with the problems of democracy have anything to say about this deprivation. They point out that no person may be deprived of life, liberty, or property without "due process of law," and discuss the right of trial by jury. But the failure of the laws embodying these rights to operate effectively, especially with respect to the Negro, is rarely alluded to. Fair and impartial trial is not always given the Negro, and a suspected Negro sometimes pays the major penalty even without trial. While many individual white Americans do not fully enjoy the civil liberties guaranteed them by state and federal bills of rights, colored Americans suffer as a group through their violation.

The practice of segregation points up a particular type of relationship between groups. Its practice in America reflects the nature of Negro-white relations and reveals the Negro as a member of an out-group in a predominantly white society. Segregation denies individual freedom. It gives group cleavage a sharper outline, acts as a barrier to understandings and friendships, and institutionalizes out-group status. It thus presents a serious social problem to a society which cherishes democratic institutions.

The social studies bear a heavy responsibility for developing social sensitivity in regard to such questions as segregation. In sociology and problems textbooks one would expect to discover treatment of this problem, as has already been emphasized. In spite of the fact that there is practiced in the schools themselves one form of segregation affecting several million Americans, only eight problems texts out of twenty mention the subject at all. One text devotes three chapters to American education but does not mention segregation in the schools. Another devotes a lengthy chapter to education, discussing such topics as "How much is education needed?" and "In what ways is education available for everybody?" But even here the opportunity is not utilized of considering such problems as inequalities in educational opportunity for Negroes.

Texts are prone to discuss other forms of educational inequality but largely to ignore those with a racial foundation. Differentials due to economic factors are chiefly stressed. Variations between

regions and states, those within states, and particularly those affecting young people in rural and urban areas sharply contrasted as to wealth, are frequently noted. The racial basis of inequality is largely taboo.

A few texts, however, do take cognizance of segregation in education; some treat it extensively, others briefly. Some deal with it in such a way that it appears to conflict in no way with democratic ideals and to present no social problems. The following passage illustrates this approach:

> Booker T. Washington, one of the greatest of Negro leaders, advocated that the Negro should become industrially educated first of all, and that as he showed himself worthy he would be given more privileges by the white people. A few Negroes now, and more later, might aspire to the highest positions in business and government. Socially, the races are to remain separate.

There are problems textbooks which do not present segregation as an established institution to be accepted without question, but as a practice open to review. These constitute a group of a little less than a third of the texts examined. In discussions of education and inequalities of opportunity there is, in these books, recognition of inequalities resulting from segregation as well as those due to other causes. The following passage, for example, makes a comparative analysis of the conditions of inequality and indicates where they are found:

> Some schools have well-equipped, modern buildings and an adequate supply of up-to-date textbooks and other study equipment. Their teachers are well trained and well paid, and the schools are open for full nine-month terms. High schools are available for all who wish to attend. Other schools are housed in ramshackle buildings; their textbooks are worn and old, and there are too few of them. Teachers are poorly paid and are often themselves inadequately educated. The school term is only seven months or less. High schools are few, and there are often large areas without any high school. These contrasts are found between states and sections of the country, between urban and rural areas in the same state, and between white schools and Negro schools in the states where separate schools are maintained.

This passage presents a more balanced approach to the problems of inequalities in education. In such a presentation segregation is considered objectively, even though briefly and indirectly.

A different approach to educational opportunity as it relates to segregation is made in the following lines:

> Unfortunately, education really is not available to everyone. . . . Indeed, if we take into account the isolated communities and racial discrimination, we find that many children still do not have the opportunity of formal education at all.

The author observes here a noneconomic factor in segregation as it relates to educational opportunity; this, he says, is "racial discrimination." As here used, the term involves consideration of inequalities in educational opportunity in schools which may not have a dual system bût nevertheless engage in practices which effectively deny equality of opportunity. The passage is brief, but serves to point up an approach to the problem neglected in most of the other problems texts.

One book deals at greater length and realistically with the problem of segregation. The following passage is illustrative:

> In some states he [the Negro] is segregated at all community gatherings, in conveyances, and in hotels and restaurants. Some employers bar Negro workers, and a number of labor unions refuse membership to Negroes. Even the United States army and navy have segregated Negroes into separate companies. Is it any wonder that in recent years the Negroes have asked why they should fight for the preservation of democracy when so many rights of citizens are denied to them?[4]

[4] An even more praiseworthy statement appears in the 1948 edition, as follows: "Negroes suffer from most of the discriminations practised against foreigners, as well as many which are applied to them alone. Even in the northern states they are expected to 'know their place,' to accept menial positions, to be deferential to white folks, and not to go into hotels, restaurants, and amusement places which white people frequent. Since many labor unions bar them from membership, they are compelled to accept the most undesirable jobs at the lowest of wages. As unskilled laborers, they are the first ones to lose their jobs in hard times. If they desire to enter the professions of law, medicine, dentistry, or teaching, they find it extremely difficult to gain admission to universities. Because of their color and because of low income, they are compelled to live in the worst slums of our big cities.

"In the South, Negroes are compelled to suffer all of the discriminations practised against them in the North as well as additional ones. The Negroes are separated from the whites in schools, trains, trolleys, busses, waiting rooms, and restaurants. In many states, by means of poll taxes and other devices, they are prevented from voting or holding public office. In some states, a Negro in a dispute with a white man has little opportunity for justice in the courts. Negro schools are usually more poorly equipped and the teachers are not so well trained as in the schools for whites. In short, the Negro is condemned as shiftless and inferior, but little opportunity is given him to rise above ignorance and poverty."

Another text presents, without comment, a factual account of efforts to prove in the courts that segregation constitutes a denial of equal protection under the law. The fact is noted that some segregation laws have been declared unconstitutional by the United States Supreme Court and that others have not. Mention is also made of the legal requirement that where separate facilities are provided they must be equal in every respect. The author might well, at this point, have shown how far, in reality, the facts square with judicial theory.

A text in elementary sociology emphasizes the facts of segregation and of inferior educational opportunities for Negroes. The case is summarized thus:

> Wherever separate schools are maintained for Negroes and for whites, the Negro school is almost certain to be inferior—the building usually old, out of repair, and ill-equipped, the teachers as a rule meagerly trained and poorly paid, the classes large and the attendance laws not strictly enforced.

After dismissing as shortsighted the argument that Negroes should receive an education inferior to that which white children receive, on the ground that they pay less per capita in taxes, the author presents in parallel columns striking statistical data about education as they bear upon the two races. Facts concerning lengths of school terms, teachers' salaries, total expenditure per school child, and the like, all demonstrate the inferior position in which the Negro child finds himself.

What the problems textbooks say or fail to say about segregation as it relates to education has been discussed at length because therein lies one of the best opportunities for such texts to deal with segregation in its broader aspects. The problem can most easily be approached in classes through a study of its application in schools themselves.

We have already seen how and to what extent the teaching materials deal with segregation in general. Only a small number of the problems books have anything to say on the subject. An even smaller number of texts contain anything about discrimination aimed at Negro-Americans. The courses of study occasionally mention discrimination and ask for instruction upon it; the great majority do not deal with the topic at all.

The comments in the problems textbooks are usually pointed, though brief. One points out that Negroes find few opportunities to make a living by farming and often suffer from the handicap of being share croppers. In industry, it is pointed out, they have been the "last to be hired and the first to be fired." They have been victims of lynchings and have suffered through race riots. Such rights as have been guaranteed them by the Bill of Rights and the Fourteenth Amendment are in one way or another circumvented, so that "millions of Negroes in this country do not enjoy the same civil liberties as whites." One text summarizes the whole problem by saying, "Negroes have always been given less than their democratic rights."

A widely used American history text, after describing the denial of accommodations to Negroes in the South, continues as follows:

> If this policy suggests discrimination, one should remember that the best hotels in the Northern cities are always "full" when a Negro asks for a room. And how often have you seen a Negro guest in the dining room of a first-class Northern hotel?

The author offers in addition the shrewd comment that "the line between the two races is neither straight nor logical."

Negro literature is replete with protests against discrimination and other injustices. But none of them is included in the anthologies examined; the writings, of whatever nature, of Negro authors are very seldom selected.

In the literary materials of school anthologies the Negro character is usually fitted into a "tight mold" or confined to about a half dozen types. Seven major stereotypes have been identified. The contented slave, the wretched freedman, the comic Negro, the local color type, the exotic primitive type, the brute Negro, and the tragic mulatto. Illustrations of these abound in the anthologies, rarely in a balanced picture, ordinarily neglecting other characteristics among Negroes.

The musical Negro stereotype is very common. In some cases the Negroes as a race are described as musical; such comments attribute a high degree of musicality to every Negro and associate it with race rather than with culture. The following comment does these things:

> The Negro race is richly endowed with the three-fold gift of rhythm, harmony, and quick emotionalism. From these traits music comes easily; indeed, inevitably.

According to this, the Negro *must* be musical. In another it is said that:

> Negroes always have been fond of singing and dancing; and the banjo has been a favorite musical instrument with them.

One textbook of more than 600 pages mentions the Negro only under spirituals, folk songs, and ballads. Economic, intellectual, and artistic achievements, other than musical, are not mentioned.

Large numbers of Negroes have indeed been found to possess great musical talent, but this does not warrant the generalization that musicality is a racial endowment. To say that the Negro is musical, with an all-inclusive connotation, is merely to reinforce a popular stereotype.

Another popular stereotype found in the teaching materials is that of the Negro as a mentally inferior person. The fact that slavery prevailed in the cotton fields of the South and not in the factories of the North is often explained in terms of the Negro's presumed inferiority and incapacity to acquire the skills necessary for factory work. Consider the following statement:

> The extensiveness of cotton cultivation and the unsuitability of slaves for factory labor discouraged the development of manufacturing in the South.

This statement points to a quality allegedly resident in the Negro which made him unsuitable for the factory on the one hand, but highly suitable for the plantations on the other. The failings of the system of slavery itself are rarely pointed out in explanation of the fact that it succeeded for some time in the South but failed in the North virtually from the start. The margin of profit required in the operation of the slave system is rarely shown to be a factor of importance. The small Northern farms had to operate on a small profit margin, making slavery impossible.

A variety of reasons—historical, economic, and geographical—account for the early establishment of industry in New England. Factors other than those often falsely ascribed to the Negro as racial attributes account for the fact that few Negroes found

employment in Northern factories, and none on a slave basis. These must be given due weight in order to avoid oversimplifying the growth and development of slavery in terms of the racial identity of the slaves. Placing the burden of explanation on racial incapacity reinforces the stereotype of mental inferiority.

Negroes are often referred to as superstitious in the teaching materials. The following reference to the Ku Klux Klan is illustrative:

> . . . the Klansmen struck terror into the hearts of the superstitious Negroes. . . . Newspapers carried sensational stories of the miraculous power of these extraordinary human beings in order still more to frighten the Negroes.

Another text includes a passage which lends itself to a racial interpretation of group traits:

> Their meetings were held at night, and new members were initiated with pompous ritualistic ceremonies—factors which were well calculated to appeal to the emotional nature of the negro. . . .

Under the circumstances some elements of superstition within the group would not be remarkable, yet superstition cannot properly be assumed to be characteristic of the Negro group as a whole.

In an elementary social studies reader there are several stories dealing with Negroes, whose titles reveal a theme based upon superstition: such titles as "Voices in the Graveyard" and "Three Watermelons and One Ghost." There are, however, some examples which tend to offset this stereotype. In the story "Then Gabriel Blew His Horn" a Negro hunter is shown who possesses intelligence, skill, and resourcefulness. He is further portrayed as an individual free from superstition in spite of the magic and mystery so commonly found in the Santee Delta country in which the scene is laid. Material which counteracts stereotyping with respect to superstition is badly needed, since superstition is one of the most widely held of Negro stereotypes.

There is in the teaching materials a widespread tendency to compare the Negro to a child. Especially is this true in the books which portray his life during the transition from slavery to freedom which immediately followed emancipation. But the stereotype is not limited to this period.

In the following lines the Negro is seen in the transition period:

> What part did the Negroes play? They were like puzzled children. All their lives they had been held in slavery and had been denied education and political rights. It is not difficult to understand how in their ignorance they could become the tools of dishonest carpetbaggers and scalawags.

In another passage a paternalistic and similarly sympathetic attitude is expressed. This is a benign approach evidencing extreme oversimplification:

> Ruffians have maltreated him, rascals have misled him, philanthropists established a bank for him, but the South, with the North, protests against injustice to this simple and sincere people.

Neither all children nor all Negroes are either "simple" or "sincere."

In literary anthologies, in elementary readers, and in other teaching materials the Negro frequently appears in a comic stereotype. In many cases the ridiculous furnishes the basic element in the humor. Outside the school the "comic Negro" stereotype receives strong reinforcement from the motion picture, radio, and theater. The Negro end men of minstrel fame have been followed by "Two Black Crows," "Amos and Andy," and "Stepin Fetchit" and are likely to be followed by fresh examples. Counteractive educational devices are needed to prevent the perpetuation of this comic stereotype. In the following lines a mixture of comic ridiculousness and mental inferiority is presented:

> Children coming home for the holidays were both amused and delighted to learn that Nancy Breckenridge was to be the Negro bride. "Nancy a bride! Oh, la!!" they exclaimed. Why Nancy must be forty years old. . . . Nancy was black as a crow and had rather a startling look in that dazzling white satin dress and the pure white flowers pinned to her kinks. . . . As was the custom, the whole household went to the quarters to witness the wedding. . . . My husband advanced and made some remarks to the effect that this marriage was a solemn tie, and there must be no shirking of its duties; the two must behave and be faithful to each other; he would have no foolishness. These remarks, though by no means elegant, fitted the occasion exactly. There were no high flights of eloquence which the darky mind could not reach.

In discussing stereotypes of the Negro found in the teaching materials, it is not assumed that these characteristics do not exist in

some members of the group. It would be absurd to deny that there are some Negroes who are musical, mentally inferior, superstitious, childish, or comic—or even all these at the same time. The basic error of a stereotype is that it permits of inadequate variation, leveling all members in the group to a given measure. The stereotypes touched upon here represent some of the ways in which the Negro is, not uncommonly, characterized in the teaching materials. The materials using them present a distorted picture and offer an inadequate conception of Negro people.

Pictorial representations of the Negro in the materials examined show him for the most part in plantation scenes or engaged in activities directly related to the plantation. These include pictures such as those of Negroes at a cotton gin or with bales of cotton "At the Dock." By far the largest number show Negroes picking cotton in the fields. There are a few cartoons of Negroes in the company of carpetbaggers, either receiving instructions on how to vote or as fellow-members of a disorderly and somewhat violent legislative meeting. One history text shows a Negro at an underground railroad station and in another a group is seen standing in line to receive government aid after emancipation. A Negro is also shown astride a horse hitched to a covered wagon going west, and several groups are shown outside slave cabins singing and dancing to the music of banjoes.

The number of illustrations of Negro life since Reconstruction is negligible. Among such pictorial representations, however, were reproductions of a statue of Booker T. Washington, of the United States postage stamp carrying his picture, of a scene showing a group of Negroes plowing with modern machinery, and of Negro youths in a trades class. Negro porters appeared in several scenes. Pictures of Negroes today at work in a modern city, at home, in school, or engaged in any of the normal activities of free human beings are for the most part conspicuously absent. A picture of Negro fliers is a distinguished exception. No scarcity exists of excellent prints, photographs, and drawings on the contemporary Negro-American to warrant this limited pictorial representation

Many of the textbooks examined include no specific reading references for further study of the Negro; a limited number give

several references and two include more than a dozen. More important than the number of references is their quality. Recency of publication, accuracy, coverage, and representativeness of the books suggested are factors needing consideration. Quantitatively, slightly more than half of the texts in American history examined contain one or more references. Three of the texts list approximately two-thirds of all the references given.

Most of the best and most recent studies of Negro life are not listed at all, even when they are well within the range of reading ability of secondary school students. Fiction dealing with Negro life is usually out-of-date and either highly romantic or full of stereotypes; recent fiction pertaining to the Negro is seldom listed. While there may be reasonable doubt about the desirability of immature students reading some of the recent novels, not all of the novels are questionable or require exclusion. Much of the historical fiction included presents descriptions of the Negro and attitudes toward him which are either nonexistent today or actually harmful. Treated historically, as examples of changing conceptions of race relations, they have value; but as unguided extra reading they are likely to distort the attitudes of young people.

The most popular book among the references on the Negro is *Uncle Tom's Cabin.* Second only to Mrs. Stowe's book is Booker T. Washington's autobiography, *Up from Slavery.* Du Bois' *Black Reconstruction,* on the other hand, is listed by only one text.

Some of the bibliographies include introductory statements and are annotated. In one introduction to a bibliography of historical fiction the student is warned to "read with caution some of the fiction here listed, because of racial prejudice and war and reconstruction bitterness held by some of the authors." Some of the bibliographies reveal the racial identity of Negro authors. The student who is denied adequate treatment of the Negro in the textbooks in wide use should be compensated by carefully chosen bibliographies of readable and reliable books on the subject.

In summary, it is pointed out that the popular teaching materials examined say little about the operation of the franchise in relation to the Negro or the extent to which civil liberties function for him.

Segregation is unrecognized in many of the materials, even when it is highly relevant; this omission may be regarded as an inadequate reflection of the realities of the American scene. There are, on the other hand, teaching materials which approach segregation in its appropriate context.

Several kinds of Negro stereotypes are found in the materials; the Negro is infrequently seen in any other than a stereotyped role. The efforts of slaves to free themselves through various means are generally ignored in order to present the contented slave stereotype. Materials in literary anthologies and pictorial representations are so selected that they reflect largely the life of the contented slave.

Very little material on the Negro after slavery and Reconstruction days is found. Nothing appears in most of the texts about the Negroes who came to America before 1619 as settlers, slaves, or freemen. Little is said of the free Negro during the period of slavery, and there is nothing to indicate the extent of his numbers, status, or influence upon customs, laws, thought, and institutions. One account includes a statement to the effect that Europeans learned something from the Indians and the Negroes; such statements, in order to carry weight, need amplification. Material on the Negro since Reconstruction is meagre and usually limited to "contributions," placed in a special topic and treated briefly. Frequently he is dealt with only as the "Negro problem."

Pictorial representations of the Negro have the same limitations as the written text. They draw largely on the Negro's life as a slave and follow generally the stereotyped pattern previously described. The reading references also tend to emphasize the life of the Negro as a slave.

The more recent the text the greater the likelihood that a full, varied, and balanced treatment of the Negro will be found. Indexed items referring to the Negro are growing in number and include such timely subjects as the Negro and labor unions, the Negro and colleges, the Negro in northern cities, and the like. While in no way affording proof that the Negro is now being given either fair or adequate treatment in texts, this does indicate a quickening sensitivity toward our largest minority group and presages more ample treatment of him in the future as an integral part of our national community.

Americans from Asia

Among the American population are various minority groups of Asiatics, ordinarily distinguished by physical characteristics. These relatively small groups have been to a considerable extent controversial elements in American history, partly because of their relation to our diplomatic policies toward their lands of origin.

Chinese-Americans

Our attitude toward Chinese residents in the United States has been shaped largely by external events. The labor shortage they at first relieved tended to make them welcome. When they were no longer needed to build transcontinental railways, and became the unwanted competitors of native laborers, evil and unpleasant characteristics were fastened on them in the public mind. Chinatown is usually thought of as a ghetto, inhabited by unassimilable people, characterized by poverty and all the objectionable features of slums. The stereotype of the Chinese laundryman is entrenched in the popular mind. While anti-Chinese riots no longer blot the pages of our history, and the partnership of the recent war has improved the status of Chinese-Americans, the dominant attitude toward Chinese-Americans is still not one of full acceptance.

American history texts deal only briefly with the Chinese. Some mention is made of Chinese students, but the reader is usually only told that Chinese came and worked on the construction of railroads and that shortly thereafter people felt they should not be allowed to come and so they were excluded. Agitation against the Chinese in California, largely sponsored by American labor groups feeling Chinese competition, is usually mentioned. The fact that the Chinese worked for a low wage, usually called a "starvation" wage, and lived in a manner which Americans think intolerable is never omitted. To clinch the argument that the Chinese-Americans are undesirable, immorality in connection with the operation of vice "dens" is ascribed to them. A congressional investigating committee was sent to California to study this problem at first hand. One author observes that "under such circumstances it is not surprising that white mobs should have tried to drive the Chinese out by force."

There is little in most texts to correct the distorted view of the

Chinese which such accounts give. The closely knit, wholesome family life of many of the Chinese is not mentioned. Prison records in California from 1870 to 1900 show the Chinese to be "the most law-abiding of all foreign groups"; but this is not mentioned. Where bad living conditions prevailed, no attempt is made to explain the reasons behind them. The idea is constantly reiterated that the Chinese supplied a continuous flow of cheap labor which "prevented a rise in the standard of living." The myth of voluntarism is applied to the Chinese.

The texts point out that the Chinese preferred to live by themselves, and that such thrift as they could practice was directed toward accumulating funds with which to return to China. Such an intention was assumed to betoken disloyalty toward the United States and a wish to exploit this country for their own advantage. Most of these generalizations can be shown to be *post hoc* rationalizations, made in a period when jobs became scarce and times hard. Pointing up all other arguments is that holding that the Chinese are a biologically unassimilable people. Prejudices against slant eyes and a yellow skin are repeated, without explanation of the nature of prejudice or any attempt to justify it. The assumption stands unquestioned that peoples of certain races simply cannot mix. The thinly veiled sentiment prevails, "We have one race problem already; let's not have another."

In sociology and modern-problems texts, where it might be expected that more interpretative material about the Chinese would be found, little appears that is helpful. One text does note that there are some skillful Chinese-American doctors and surgeons, and some competent teachers and office workers. Nowhere is material included which would help the student understand the Chinese as persons; their centuries-old culture is neglected. World history texts provide some of the cardinal facts of Chinese history, but do not often contain cultural analyses based on sociology and anthropology.

The approach to human personality through literature is scantily used in dealing with the Chinese people. Pearl Buck's story "The Frill" is included in one anthology. Its scene is laid in China, rather than in the United States, and it is far more a study of a selfish and stupid white woman who exploits a poverty-stricken Chinese tailor than a study of Chinese character. The poem "Plain Language

from Truthful James," while it contains the lines, "the heathen Chinee is peculiar" and refers to the "devious" and "dark" ways of these people, is both satire directed against the whites and a tribute to the Chinese who proves to be a superior cardsharper. The approach in both these selections is too limited and personal to afford any real insight into the Chinese people as a whole.

An anthology of world literature prepared for high school use contains twenty selections, largely poetry, translated from the Chinese. They range from the philosophy of Confucius to bits of lyric poetry. None is contemporary or adds appreciably to the student's understanding of modern China or the Chinese in America. Another anthology contains the admirable selection "The Chinese Way of Life" from *Letters from a Chinese Official* by G. Lowes Dickinson. The purpose of this passage, according to its introduction is to dissipate the notion that everything strange is necessarily barbaric. The introduction remarks that an explanation of the Chinese ethos creates a picture of a nation so civilized that "our own Western ways seem by contrast to be garish, noisy and soulless." While such an account may share the overenthusiasm of Lafcadio Hearn in his writings about Japan, it is a good corrective for the erroneous picture of omnipresent poverty and squalor offered as the whole truth about China in most materials for school use.

None of the accounts presents a picture of the normal life of the Chinese-Americans at work, in school, or engaged in ordinary daily activities. To eliminate this gap, informative and interesting selections should be made from creative literature and from the studies of social scientists. The culture of present-day China should be more closely related to Chinese history, and both of these to the conditioning of Chinese-Americans by the folkways of the United States. Sociological case histories of Chinese-American youths who have enjoyed with reasonable fullness the opportunities of participation in American life would be illuminating. Stories of Chinese-Americans in the armed forces would be of interest. While it is, of course, not desirable to present a picture of 100 percent assimilation, it is necessary to show that most Chinese-Americans are loyal citizens, able workers, and contributors to our rich and varied culture. It is essential that school materials avoid all statements

which tend to confirm the persistent stereotypes of Chinese-Americans as persons with a "coolie mentality." Less emphasis should be placed upon the picturesque in the lives and habits of Chinese-Americans. Descriptions of "Chinatown" in any large American city read too frequently like tourist advertisements or like invitations to go slumming.

Filipino-Americans

Although the Filipinos in the United States constitute one of our smallest minority groups, their position and textbook treatment is significant because of the unique relation of the Philippine Islands to the government of the United States. When set off against our solicitude for the Islands, the fact that Filipinos, with various Oriental groups, have been denied the privilege of naturalization affords a striking studying in contrasts. As with other minority groups, we tend to accept a stereotyped idea of the Filipino-American, thinking of him, for example, as houseboy or domestic servant.

The textbooks surveyed say little about the Filipinos, whether at home or as residents of the United States. The histories contain descriptions of life in the Philippine Islands which usually stress the difficult job of bringing civilization to these various and disunited "primitive" peoples. There are often "before and after" pictures showing the savagery or backwardness of the Islanders prior to the time when the United States took control, and the neatness and orderliness of the people after American influence became widespread. Several of the more detailed discussions consider the progress made, under the guidance of the United States, in government, in education, and in methods of production and distribution.

A grade school reader takes us to the Philippines in a story called "The New and the Old in the Philippines." In the first section the land is seen only through the eyes of American travelers and appears backward and quaint. In the second section it is seen through the eyes of Mr. Ramos, a Filipino schoolteacher, who is showing the sights to his two sons. Through this device the enthnocentrism and slightly patronizing tone of the first section is to some extent corrected. The story furnishes a helpful insight into the living conditions and problems of the Filipino peoples.

Little mention is made of Filipinos as American immigrants. One

discussion states that "an annual quota of 50 immigrants to the United States was allowed" under the Philippine Independence Act of 1934. Nothing is said about how many Filipinos availed themselves of this opportunity or how they fared in the United States. Another text deals with the Filipinos in the United States in this way:

> California, too, looked with disfavor upon the immigration of Filipinos, of whom more than thirty thousand were admitted between 1920 and 1930.

A problems text put it this way:

> Since 1934, when the Philippine Islands were granted their independence (to become effective in 1945), Filipinos have been regarded as aliens. Only a small number are permitted to enter this country as immigrants each year.

The general import of these accounts is that it was necessary to restrict the number of Filipinos permitted to enter the United States because they were not suited for life here. The student is not told how many Filipinos are in the United States, what their status is, why they came, how they live, or what their problems are. The conditions of social disadvantage and poverty which often characterize their life here are never mentioned. Almost total neglect of the Filipino group in America is one of the striking difficulties of our instructional materials.

Japanese-Americans

Pearl Harbor precipitated into overt expression the intense prejudices held by many native Americans against the Japanese resident in this country. Discriminatory acts were directed quite as much against American-born Japanese, who are citizens, as against those Japanese who were born in Japan and are ineligible for American citizenship. The roots of these prejudices were deep and had been developing for many years. Reports of the unprecedented bitterness of the fighting in World War II, and the fanaticism and atrocities of the Japanese soldiery, poured into this country in an increasing stream, the natural effect of which was constantly to deepen and invigorate this hatred. The end of the war is too recent to allow any sound opinion on the possible abatement of this feeling. How deep and how permanent the effects of the war and our relocation pro-

gram will be cannot now be finally determined. That a residue of ill-will remains on both sides can hardly be doubted.

Inevitably, attitudes toward Japan and the Japanese people condition attitudes toward the Japanese-Americans. Textbook accounts of Japan vary considerably—some histories stress the rapid westernization of Japan; others dwell on an artistic quality assumed to be inherent in the Japanese; others stress the national ambition and military imperialism of modern Japan. American history textbooks take some pride in the role of the United States in opening Japan to the West, and deal unquestioningly with the immigration policy of exclusion of the Japanese. Recent texts refer to the treachery of Pearl Harbor and to Japanese military brutality.

Treatment of the Japanese in America is discussed in many of the texts because the objections of some Californians to their presence in the country created serious difficulties with Japan and hence affected our foreign affairs. The center of attention, that is to say, is not upon Japanese—who they were, why they came, and what they did in America—but upon the repercussions of west coast legislation against them on relations between the United States and Japan. An example illustrating the treatment accorded the Japanese in America is the following:

> . . . but when the Immigration Act of 1924 was passed, instead of assigning a quota to Japan, as was done to most other nations, the act excluded all members of the yellow or Mongolian race, including the Japanese as well as the Chinese. The proud Japanese people were incensed by what they regarded as a deliberate insult, and an open break between the two powers was narrowly averted.

A longer discussion in the same vein contains some unfortunate implications:

> Early in the twentieth century the multiplication of the number of Japanese along the Pacific coast created a new source of alarm. As a protest against the number of Japanese students in the public schools, the San Francisco school board, in 1906, adopted a resolution requiring all such students to attend separate Oriental schools. . . . To appease California and other Pacific states, however, Roosevelt brought about an informal understanding with Japan known as the "Gentlemen's Agreement" [1907].
>
> Although Japan observed the terms of the Gentlemen's Agreement rigidly, the same could hardly be said of the Pacific states. The presence

of a large number of Japanese led these states to pass laws which seriously threatened friendly relations between America and its neighbor across the Pacific. . . . Japan found it difficult to understand the division of authority between the states and the federal government, and regarded anti-Japanese legislation as an affront to its national dignity. Immigration laws of the third decade of the century further heightened the tension between the United States and Japan.[5]

The repeated phrase, "large numbers," in this passage is open to misinterpretation. What is a "large" number to some, will to others be scarcely noticeable. This is exactly the case with the Japanese on the west coast. So far as the number of Japanese in the San Francisco schools is concerned, in 1906 there were *93* in a total school population of 25,000. One "contemporary observer" stated that "no oral or written protests were ever made against the Japanese pupils by the parents of white pupils" Finally, the entire passage, and it is representative of many, gives the clear impression that all the people of the west coast were "alarmed" about the Japanese. Since nothing is said to the contrary, students are likely to assume that this alarm was well founded.

Little explanatory comment accompanies discussions of Japanese immigration and the tensions of which it was productive. The Gentlemen's Agreement of 1907 is generally looked upon as a step designed to stave off "another racial problem." One text avers that "the whole problem was quietly solved" by this agreement. The fact is sometimes mentioned that we agreed not to resort to exclusion, a promise which we later broke.

In summary, the Japanese in America are usually discussed incidentally in teaching materials, in connection with foreign affairs or with general immigration policy. Little discussion appears of Japanese-Americans as they actually live in the United States. This finding is in accord with that of the recent study *Treatment of Asia in America Textbooks*.[6] Emphasis in the texts is upon west coast opposition to the Japanese. The impression is usually given that

[5] First sentence of second paragraph changed in 1948 edition to read as follows: "Despite the Federal Government's attempts to settle the problem amicably, it was aggravated by the actions of the Pacific states."

[6] Prepared under the direction of the Committee on Asiatic Studies, American Council on Education, and the American Council, Institute of Pacific Relations (New York: the Institute, 1946).

this opposition was justified and that all non-Japanese agreed on it, some groups merely objecting more than others. Only one high school literary anthology contains material from Japanese literature. No high school anthology contains anything about the Japanese in America.

Summary and Conclusions

Pupils passing through typical schools of the United States are not presented with basic information about "the races of mankind," if one is to judge by the textbooks and courses of study. On the contrary, in the teaching materials prepared for classes in literature and the social studies, the terms race and racial are used loosely and often unjustifiably. Racial and ethnic factors are frequently confused. There is a marked tendency to present stereotyped concepts based on racial distinctions.

In the treatment of such racial groups as the American Indians, the Negroes, and Americans of Asiatic origin, there is heavy emphasis on historical data. Indians are encountered largely on the frontier, Negroes as slaves, Asiatics in terms of the west coast conflicts of a generation ago. There is relatively little sociological analysis of the groups as they are today, or of the direct problems of race relations in American life. Even where the "cultural contributions" of the groups are emphasized, it is customary to present to pupils a few outstanding individuals rather than the group status and potentiality within the framework of cultural democracy. The materials fail to relate the behavior of members of racial minority groups to the American population structure, and to analyze clearly some of the vital problems affecting race relations.

The deficiency of teaching materials—except in the loose use of terms relating to race—is primarily one of omission. There are few instances of direct prejudicial instruction, but many instances of failure to introduce materials or to explain situations conducive to a deeper understanding of race relations on the part of young citizens of America.

8

Religious Groups and Group Tensions

RELIGIOUS tensions spring from differences—real or fancied, significant or insignificant. Religious differences are heightened by ethnic, and occasionally by racial, differences between groups. Social and economic factors sometimes intensifiy them. They are further affected by those conceptions of social theory which define differently the realms of the "public" and the "private" in human affairs. Where tensions are sharp the emphasis is certain to be upon differences. Where the theory of freedom of religion, and harmonious pluralism in its practice, is denied by some, misunderstood by some, and but partially achieved in social practice, tensions are inevitable. That differences in religious belief and practice exist in this country cannot be denied.

In the sections which follow, points of likeness and unlikeness among religions will be examined. Factors which unduly accentuate differences will be noted. The American philosophy of religious freedom will be examined to see whether it can fairly encompass those differences and still permit the achievement of social unity. A consideration of these issues is included to provide necessary background for analysis of the textbook materials relating to religious groups and religious group tensions in America.

Likenesses and Differences among Catholics, Protestants, and Jews

American culture is predominantly Christian in its religious outlook. In our society the term "Christian" has come to denote the best in human life. It is simple for the child to make the distinction between "Christian" or "good" on the one hand and "non-Christian" or "bad" on the other. There is a similar tendency among Christians themselves to associate "rightness" and "goodness" with that portion of the body of Christians to which they are personally attached. Protestants have predominated both in numbers and in influence, and "wrongness" and "badness" have frequently been attributed by

them to Catholics, especially when the latter happened to be newcomers and belonged to ethnic groups culturally distinct from the earlier Protestant settlers. Those whose religion is Judaism have often been similarly judged. Since religion is a part of the culture complex, such prejudiced attitudes are threads in the total fabric of group prejudices.

In addition to nonreligious factors which became identified with religious words and groups, there are very real differences of opinion regarding the meaning and ultimate purpose of human existence. It is not unusual, therefore, to find one group making claims which the others deny, and the first group consequently denouncing the deviators as heretical and false. It is important that religious differences be surmounted: ignoring them is not the best way to achieve mutual respect and cooperation. For this reason it is necessary to get a clear conception of how the common core of the Judaeo-Christian faith is differently interpreted by Jews, Catholics, and Protestants.

The Roman Catholic Church, for example, lays claim to papal infallibility. The Pope, when speaking *ex cathedra,* can pronounce, so the Catholic Church believes, absolute and infallible truth regarding faith and morals. Most Protestant creeds, on the other hand, assert that the Scriptures are the best guide for faith and practice and give no one the exclusive right of interpretation. In both instances categorical claims are made which admit no alteration or compromise. Roman Catholicism in the United States maintains its historic character and its allegiance to the Roman pontiff. It is one church and has no separate denominational groups, although within the church there is discussion of temporal matters from different points of view. There are also differences of opinion among Catholics on secular matters. The organization of the Catholic Church is very much the same in America as it is in other countries of the world.

In the United States there are approximately twenty million Roman Catholics and forty-two million Protestants. The Protestants are divided into some 265 different groups, while the Roman Catholics maintain an organizational unity. Most Protestants belong to a few large denominations; 55 denominations have more than fifty thousand members each. It is from these that Protestantism gets its general characteristics. The Federal Council of the Churches of Christ

in America is a coordinating agency through which many activities are carried on cooperatively.

The Jews as a religious group do not accept a central article of faith held by both Catholics and Protestants. For most Jews, Jesus is at best a teacher in the great line of the Hebrew prophets, with no superhuman status as the Son of God or the Second Person of the Trinity and with no spiritual superiority over some of His predecessors. To the Jews, therefore, Catholic and Protestant doctrines are alike incorrect. Whereas Protestants and Catholics claim contradictory doctrines of infallibility, scriptural and papal, they combine in opposing the Jewish position in regard to Jesus as the Christ. This position does not, however, invalidate for Jews the ethical principles which Jesus enunciated in the New Testament. There are, of course, other areas of theological conflict among the three groups. Moreover, since religious groups form the organizing centers for so much of man's activity, it is inevitable that economic and political half-truths and frustrations are, on occasion, mirrored in the religious area.

One of the false generalizations often made in connection with Judaism is the common reference to the Jews as a single religious group. There is not as much diversity within the Jewish structure as in Protestantism, yet there is more than in Roman Catholicism. It is well to keep in mind that there are at least three distinct Jewish religious groups—the Orthodox, the Conservative, and the Reform. There are basic theological and philosophical differences among them, as well as differences in ethical standards. Judaism as a religion has about five million members in America. Of this number about three million are communicants in the strict meaning of that term. The largest percentage of these is found in the Orthodox group. As in other religious groups, many members are only nominal members and attend services either infrequently or not at all.

Despite the differences which unquestionably exist, there is a great common denominator of tradition, ideals, morality, and theology in the three great faiths. Certainly, in the light of the Judaeo-Christian tradition, there is no inevitable basis in religion for intergroup conflict. Whatever the differences in dogma, there is an ultimate point of unity. The three groups accept the fact that a sovereign Creator-God presupposes the brotherhood of man. The Jew,

the Catholic, and the Protestant all recognize this universal aspect of their faiths. What particularities exist should, in organized society, be secondary. Persons of different faiths often find common ground in joint protest against social and economic injustice. The right to make a decent living and to have reasonable comfort in life is given common defense by members of all three groups. All three face common social tasks of great importance. Belief in the unity of all men under one God and in the cooperation of men of different faiths toward solving practical, contemporary problems provides grounds for hope for intergroup harmony on the religious plane. But this hope will never materialize until all educational influences, including schools and their instructional materials, offer the best available information to correct misconceptions and to help develop common understanding.

While recognizing that there are separate areas in religious thinking which are not mutually congenial, it is also well to note that bases for cooperation are far broader than those for antagonism. Calls for agreement and joint action are sounded by leaders in each group. Such an appeal from the Catholic point of view was expressed by Father George B. Ford, who said, ". . . in the future, unlike the past, let the stress be not on the factors that divide but on the common acceptances that unite. There are many of them."[1] Among these he cited the following: belief in the existence of a Supreme Being, the reality of prayer, public worship, and dependence upon the Ten Commandments as the "foundation and measurement of individual moral action."

The common tasks of Jews and Christians are described by Sholem Asch in *One Destiny—An Epistle to the Christians,* as follows:

> The Jewish-Christian idea makes us equal partners in your Christian ideal, just as it makes you equal partners in our Jewish one, in spite of the fact that we belong to separate faiths . . . the real essence of the matter is that our religions have imposed upon us the same duties, and the obligations to perform good deeds and acts of benevolence toward our neighbors.[2]

[1] Ford, "Religious Diversity within National Unity," in Alain Locke, *et al., Diversity within National Unity: A Symposium* (Washington: National Council for the Social Studies, 1945), p. 14.

[2] New York: G. P. Putnam's Sons, 1945, p. 83.

A Protestant leader, Willard L. Sperry, who by no means minimizes unduly the differences which exist between those who embrace different faiths, expresses the need for unity when he writes, "Unity should be achieved not by denying these initial differences, but by comprehending them. Without forfeiting the truth of his own native insights, every churchman ought to be willing to concede the possible validity of the position of the party of the other part."[3]

Religion in American Social Philosophy

Throughout American history belief in the worth and dignity of the individual and belief in religious freedom have reinforced each other. Religion has not been held to be synonymous with worship. It has been regarded as essentially a private matter, beyond the public controls exercised by the state. From very early days peoples of many faiths sought religious refuge on our shores. It is true that they did not find complete religious freedom from the start, but the idea was there—an idea which in time took form both in legislation and the mores of the people. Roger Williams, Lord Baltimore, William Penn, Thomas Jefferson, Hannah Adams, and many others contributed to the development of this ideal. Some of the colonial laws did not extend religious toleration to Jews, Unitarians, Quakers, and other groups; but the basic principle was later expanded from toleration to freedom and extended to encompass all religious groups. The Virginia Statute for Religious Freedom, passed in 1786, and the First Amendment to the Constitution of the United States completed the structure of the house of religious freedom. It had yet to be appropriately furnished. This task has not yet been completed.

There have been, during the course of the nineteenth and twentieth centuries, acts of intolerance which violate the teachings of all three major religious groups in America as well as the law of the land. The attacks made upon Catholics by the Know-Nothing Party and by the Ku Klux Klan are well-known examples. Greater harm has been done, however, in less overt ways through the words and deeds of prejudiced persons. For these prejudices the schools have some degree of responsibility. Where responsibility for prejudice lies else-

[3] Sperry, *et al., Religion and Our Divided Denominations* (Cambridge: Harvard University Press, 1945), p. 24.

where, the school has an equally important duty—that of helping the child to immobilize his prejudice. Learning, unlearning, and relearning are different aspects of this obligation. To make clear the position of the schools in this matter, it is necessary to discuss briefly the historical and contemporary aspects of the relation of the public schools to the knowledge of, belief in, and practice of religion.

A few centuries ago virtually all formal education was carried on by religious groups. The dominant philosophy of education was shaped by the convictions stemming from specific religious experiences. Each church developed its own interpretation of man, the world, and human destiny. Politics, economics, natural science, and philosophy all took on the coloring of religious assumptions. There was little reason for the student to ask questions which attacked the fundamental suppositions of all knowledge. However, little agreement regarding these assumptions existed among the various religious groups. For example, Protestant schools gave students a disparaging view of the Church of Rome; Roman Catholic schools often taught that Protestants were in rebellion against God; and synagogue schools taught the spiritual superiority of Judaism. In many ways education was merely the handmaiden of specific religious formulations. It had little identity of its own.

Gradually religion began to lose its hold on the educational process. With the development of religious toleration in America there came a softening of denominational lines and an upsurge of a secular reliance on reason. Public education became an autonomous enterprise purporting to have no religious connections. It is against this background that American public education must be viewed.

Citizens of the United States are not and have never been predominantly antireligious. They might, however, be described as anticlerical in the sense that they believe that politics and government should not be directly related to religion. They do not want any religion to dominate our national or international policies, or to establish vested temporal interests which might influence affairs of state. Their leaders have always attempted to sail the ship of state on the middle course between the Charybdis of sectarianism and the Scylla of no religion at all. Many Americans have always believed that religion is much more than a collection of theological dogmas and

creeds; most of them have been convinced that morality is closely linked to religious principles. But freedom of religion must also be construed as freedom to accept none. The American people hold that religion is a matter of individual preference and belief and that anyone is free to adhere to no religion if that is his wish. Freedom involves the right of rejection as well as acceptance. No one in the United States is required to belong to any religious group. Texts, in discussing religious freedom, should make this clear.

In view of the secularization of education, as part of a general secular trend, it is necessary to take stock of religious experience as a whole in its bearing upon youthful learning. Subject matter referring to the past or the contemporary scene, if it aims at completeness, is bound to refer to religion and religious groups. The manner of such treatment is the chief concern of this investigation.

If the majority of Americans wish to preserve freedom of religion, as they do, the public schools must treat religion and religious groups with scrupulous impartiality. No theological doctrine or system should have a preferred place in either teaching materials or the instruction given in public schools. It is, in brief, the function of the public schools to teach about religion and religious groups and not to attempt to teach *religious faith.* Those who are convinced that it is only through religion that moral excellence is achieved must throw their support to the churches as sources of education. Public education should hold as one of its most solemn duties a neutral position among sectarian groups and between religion and no religion. Tax-supported schools have no right to place obstacles in the path of the churches; neither have they the right to take over the functions of churches.

Be defining the function of the schools in this fashion, no hostility to religion is shown. It provides room for the belief that the ethical concepts needed in a democratic society are not derived solely from religious teaching. Science, art, and the humanities are held to be contributing factors in the cultivation of such ethical concepts. The view that the schools should teach *about* religion rather than teach religion follows logically from acceptance of the ideas of human worth and dignity, religious freedom for individuals, and the separation of church and state; these ideas are basic tenets in Ameri-

can democracy. Such a view adheres to the distinction between the realms of the "public" and the "private" which our social philosophy involves.

In the light of these criteria, teaching materials should be biased in favor of neither Catholicism, Protestantism, nor Judaism; they should, for that matter, be neither for nor against religion in general. It will be found, of course, that textbook writers do make value-judgments which are neither explicit nor implied; complete objectivity is virtually impossible to achieve. To point out extremes of subjectivity, rather than slight deviations from an impossible absolute norm, is the goal sought in this analysis.

Religious Groups in History

Not one of the texts concerning themselves with the American scene fails to lay emphasis on the "freedom of worship" article in the American faith. Usually the treatment is excellent and fair to all parties. All save a few texts mention the rights of nonbelievers. One history text deals with this question by saying:

> Freedom of religion means the right to worship a Christian faith, a non-Christian faith, or not to worship at all.

History textbooks, as a rule, handle the problem of religious freedom in excellent fashion. The failure of most of the early colonizing groups to permit others to enjoy the freedom for which they themselves migrated to America is pointed out. The fact that several states wrote into their constitutions provisions which kept Jews, Catholics, Unitarians, or "free thinkers" from voting and holding office is noted. The pioneer work of men such as Roger Williams, William Penn, and Thomas Jefferson in paving the way for Amendment I of the Constitution is praised.

The point is frequently made that democracy and republicanism demand religious freedom if they are to function on their highest level. Denial of religious freedom introduces a serious inconsistency into our democratic ideal. One passage makes this point clear:

> As the evangelical churches grew rapidly and became powerful, they turned multitudes of the people against the Deism or Unitarianism of such original republicans as Thomas Paine, John Adams, and Thomas Jefferson.

The particular animus felt against Catholics, Jews, Quakers, and many minor religious groups is frequently stressed. Less often is mention made of efforts to lessen misunderstanding and intolerance. One notable exception occurs in an American history text which describes the efforts of Hannah Adams to disseminate information about the Jewish people and their religion and to win tolerance for them. The author ends the discussion in these words:

> Thus by spreading knowledge she sought to take some of the tartness out of religious wrangling.

Freedom of worship is, then, generally well handled by the school materials examined. This cardinal principle of our liberties is emphatically stated in our widely used texts.

Our next concern is with the direct treatment of the content and function of religion. Most texts do not attempt to explain the phenomenon of religion, but discuss its character and functions in their various social manifestations. This is particularly true of history texts. Religious history as such is not ordinarily considered, any more than are the individual histories of science and art. Since, however, religious institutions and motivations have played so dominant a role in shaping the character of Western culture, the texts devote considerable space to this general area. The social manifestations of religion in the behavior of persons of different faiths are the most suitable material for young students. These are more concrete than inquiries into the nature and functions of religion and, therefore, more comprehensible to students. Many misunderstandings arise in connection with religious behavior and for this reason the topic deserves particular attention.

The writer of history textbooks must be selective, brief, and interesting. His choice of data is sometimes guided by unconscious religious biases and interpretations. The need for brevity makes it impossible for him, even if he wishes, so to qualify his generalizations that they are always perfectly fair to all concerned. Since he must be interesting, he must select much of his material with an eye to its arresting and striking aspects. And black-and-white conflict situations catch the student's interest more readily than qualified and understanding accounts of harmony and cooperation. Recognizing all this, it still seems clear that some of our most difficult contempo-

rary intergroup conflicts result from poor historical writing. It is only by more careful scholarship and conscious acceptance of responsibility that the difficulties can be overcome.

One world history text describes the beginning of Christianity in the following fashion:

> Jesus was born in a stable at Bethlehem, in Judea, but he grew up and spent most of his life at Nazareth, in Galilee; so he was usually called Jesus of Nazareth. At thirty years of age he began teaching and preaching, traveling from place to place in Galilee, Judea, and adjacent regions. After about three years he was arrested, charged with violating the Jewish religion. He was then denounced to Pilate, the Roman governor, as trying to make himself king of the Jews; in defiance of Rome. On the urgent entreaty of the Jews, Pilate condemned Jesus to death. He was crucified, with two thieves, on a hill overlooking Jerusalem, on Friday in the week of the Jewish feast of the Passover, about the year 29 A.D
>
> Jesus gave new meaning to old precepts and practices. He emphasized such things as justice, love, and duty. He searched men's hearts, going behind their acts to their wishes and their wills. He insisted that, next to the duty of loving and serving God, man's supreme duty is to love his fellow men as he loves himself. In the Golden Rule ("do unto others as you would have them do unto you") and in the brief prayer beginning "Our Father" he summed up his teaching on the relation of man to man and of man to God.

Then begins a laudatory account of Jesus and the early church. The emphasis is constantly upon the "justice, love, and mercy" of Christian teaching. It would not take a very bright student to see that, according to this account, the Jews, who wanted a "political messiah to establish their supremacy over Rome," were wholly responsible for the death of an individual considered by most Christians to be the Son of God. This text, as well as others, does not mention the fact that Jesus was a Jew and that he used the Old Testament as the basis of his teaching. There is also no mention of the numerous "false" messiahs that had been springing up to cause political unrest during the preceding hundred-year period. Neither is there mention of the large number of differing Jewish political and religious parties which were not in agreement with the Sanhedrin.

It is very difficult to determine to what extent modern anti-Semitism is related to the crucifixion of Jesus It is even more difficult to determine to what extent the accounts of the crucifixion in

textbooks contribute to prejudicial attitudes toward Jewish people today. Since, however, the belief is held by persons who have studied the issue that inaccurate and biased accounts are a factor in causing or perpetuating anti-Semitism, it is sound education policy to make sure that accounts of the crucifixion are scrupulously fair.

When textbooks state or imply that all Jews wished to have Jesus put to death, that all Jews strove to accomplish that purpose, and that the killing of Jesus was actually committed by Jews, there is clearly need for the exercise of greater care in both scholarship and writing. Some text accounts do one or all of these things. The recurrent use in a number of texts of the inclusive term "the Jews" without qualification would seem almost inexcusable. Such expressions as "But he [Pilate] wanted to please the Jews; so he told them to go ahead and put Christ to death if they wanted to. So they crucified him" are without warrant. The placing of blame upon an entire people, and the use of language which by its connotation attaches a stigma to a people for centuries to come, is inappropriate in a factual historical account.

Virtually all texts which deal at all extensively with the origins of Christianity suggest that Judaism was merely a preparatory religion. One author puts it in this way: "And we should further remember that, crowning all this history, there came forth from them in due time the founder of the Christian religion." It must seem strange to a Jewish student to find that the crown of his religion is to be found 2,000 years in the past, and that his faith has produced nothing since, and that it cannot produce anything in the future worthy of note. Numerous other indications of the same Christian bias appear. One text goes so far as to make the erroneous statement that the doctrine concerning the fatherhood of God and the brotherhood of man was first enunciated by Jesus:

> Christianity is an outgrowth of Judaism, and Christ based his teaching upon the Jewish law and the prophets. But he introduced a new doctrine which is the core of Christianity. This is the belief in the universal fatherhood of God and the universal brotherhood of man. From this comes the obligation both to love God and to love one's neighbor as one's self. Along with this doctrine came the promise of the resurrection of the dead and a life of everlasting happiness for believers.

The same text goes on at a later page to say, "It [the Old Testa-

ment] is the most precious inheritance we have from the Ancient Near East before the coming of Christ."

If these were scattered instances, the problem would not be so serious. But the above quotations indicate the usual way in which text authors treat the rise of Christianity. The dangers in such inaccuracies and careless generalizations are obvious. Seldom is the fact noted that nearly all Christians down to a very late date in the first century were Jews. When Paul is dealt with at all, he is made a world citizen and his intimate connection with the religion of his people is glossed over. The crucifixion is discussed without mention of the fact that it was the usual, not an unusual, form of state execution. For the most part, these examples reflect bad scholarship, the use of conflict situations for the sake of interest, and Christian bias. It is not in the interest of harmonious religious pluralism to include such treatment in texts used in American public schools. Public school textbook writers should not decide whether Christianity is "better" than Judaism.

It should be pointed out again that the bulk of the Jewish community rejected Jesus as the Messiah, but not as a teacher; most texts fail to make this distinction clear. In the usual text, the story begins with the rejection of Jesus and ends with a paragraph similar to the following:

> Christ taught his disciples many high-minded doctrines. He called love, forgiveness, and mercy his only weapons. He urged his followers to have patience with the wrongs of the world and the evil ways of men. He blessed his enemies. He did not give blow for blow. He endured insults, mental and physical. His whole philosophy of thought and action was love.

There is not one teaching mentioned here that the Jews were not perfectly willing to accept. All of these "high-minded doctrines" can be found in both the Old Testament and the Midrash. Omitting to make the distinction between Messiah and teacher not only causes confusion but provides ground for uninformed prejudice.

In view of the attitude expressed by such phrases as "Christianity, the higher development of Hebrew religion," it is not unusual to find the treatment of pre-Christian Judaism sympathetic and commendatory. Most texts follow the general lines that monotheism is a "good thing" and that it was most cogently expressed in early

Jewish literature. The prophets receive their share of praise as leaders in social idealism and religious conviction.

After reaching the date 70 A.D., the world history texts seem to forget that the Jews as a religious group continued in existence. Possibly there is some justification for this position. The texts are attempting to tell a story of infinite complexity and variety. They do not purport to deal with the totality of Western cultural experience, and they are not writing a history of religious groups as such. Yet it would be well to devote more space to Jewish history and to point out the the Hebrews made contributions to philosophy, religious art, and scholarship as well as to trade and banking. This would tend to make later treatments of American social and religious problems more understandable. If reference is made to persecution of the early Christians by Jews, it might be well to mention also some Jewish persecutions by Christians; but overemphasis on persecution should be carefully avoided. Where the ghettoes are mentioned, there is little or no explanation of their causes, deeply rooted in the intolerance of those outwardly committed to the "simple carpenter and his magnificent gospel of love."

Unconscious prejudices are often found in the too-simple generalizations drawn by writers of history textbooks. In most instances the authors do not appear to be consciously biased. Explanation of the social conditions prevailing in the late Roman Empire, the collapse of the Empire, the invasion of the barbarian tribes from the north, the total absence at the time of any conception of general education, should serve to dispel the all too-common stereotype of the function and effect of the Catholic Church during the first thousand years and more of the Christian Era. The church's great role in the transmission of culture deserves mention. The monasteries with their libraries and scholars were the centers of learning for hundreds of years.

Just as prejudice can be engendered through misunderstanding of the part played by Jews in the origins of Christianity, so can uninformed Protestants, Jews, and nonbelievers base prejudiced opinions on false or fragmentary treatment of the Middle Ages. Though authors must be brief and selective, the following treatment is difficult to defend:

. . . For nearly a thousand years, the story of Europe is the story of

the different barbarian peoples. This is the time we call the Middle Ages. . . .

No wonder the first part of the Middle Ages is called the "Dark Ages." It was like an endless night of terror, because everyone was afraid of his neighbor and no one knew what might happen. . . . During this time of the Dark Ages . . . the people had to begin all over again and once more learn how to be civilized. Little by little, though, the barbarians found out civilized ways.

Competent historians disagree on interpretations of the medieval period; yet there are commonly accepted facts that make such statements as the above seem out of line. The Christian Church was the chief force working for enlightenment and order during the period; it did a far from perfect job, but any objective account would give it credit for what was actually accomplished. Universities were built, rules governing trade and commerce established, and the peasant given a powerful friend in his priest; morality was church-inspired. A more balanced treatment, written by outstanding American historians of the Protestant faith, is the following:

Without the priest, who represented the church and its power for most people, life could not go on. . . . The priest was not an oppressor, but a friend who could be counted upon in all serious occasions of life for help, sympathy, and consolation. Without the church and the priest, life in the thirteenth century would have been far more dreary and far less free for the great majority than it was.

Too many textbooks are content to stereotype the Middle Ages as obscurantist, anti-intellectual, socially backward, and dominated by the Roman Catholic Church. Many give the impression that the church desired the ignorance which prevailed in most classes of medieval society. Here again, this does not appear to be a conscious misrepresentation of facts; rather the difficulty seems to stem from the author's desire to present clear pictures in black and white to remain in the students' memory. Although we do not doubt the pedagogical efficacy of this device, writers should bear constantly in mind the contemporary social situation within which the student lives. It is a time of growing tensions among the various groups in society; such unhistorical generalizations will only add kindling to the fire. It would perhaps be better to lose some of the clear line drawings in order to gain in mutual understanding.

A large number of excellent specialized research monographs have

dealt with the period of the Reformation. The sixteenth century is indeed one of the periods best known to the scholar. Yet some writers of secondary texts continue to place all thinking people on the side of revolt and all ignorant persons and vested interests on the side of Roman Catholicism. Most texts begin discussion of the period with statements such as this:

> Before we turn to the religious troubles of late Renaissance days, we must notice how the new spirit—the spirit of investigation—showed itself outside the field of exploration.

Then they proceed to the story of Copernicus and the Inquisition. In such accounts they show how the church in its entirety was obscurantist and against all intellectual curiosity.

> . . . The church leaders were so horrified at these notions, which were different from those they taught, that they had the Inquisition (a court for trial of anyone who rejected the doctrines of the church) try him for being a heretic (one who disagrees with the teachings of the church). In the end he was forced to say that he had been altogether wrong about the earth and the sun. If he had not openly taken back his former declaration, he would have been burned alive. Of course, Galileo still believed in the Copernican system, which he continued to teach secretly in spite of imprisonment and fear of death.
>
> It was not just this particular theory that mattered to the scientists and philosophers. They were concerned with the general problem. They stood for the new attitude. People should look for the truth and believe only what they actually find to be true.

This is uncritical history; it implies that Thomas Aquinas and others of the medieval period were blind followers of authority. No mention is made of the amazing intellectual advances made during the twelfth and thirteenth centuries; full blown from the head of Jove, according to this account, springs the questioning spirit of modern science and Protestantism. Even a dull student could not fail to catch the implications: Roman Catholicism may have been all right before people could think, but only Protestantism is now intellectually acceptable. But the fact is that some of the great Reformation leaders were more anti-Renaissance than many Roman Catholic leaders.

The historical period in question cannot be reduced to oversimplified statements. It was a complex of economic, political, social, and religious factors more often in conflict than in harmony. It was

an age of growth, violence, and, in some instances, barbarity. The Roman Catholic Church was not the exclusive agency of reaction nor the Protestant churches of progress. Most of the nondogmatic criticisms made by the reformers of the church were corrected at the Council of Trent; yet only a few of the texts under consideration mention more than the mere existence of a Counter Reformation. Fair and accurate presentation of historical facts is necessary. This in no sense suggests the "whitewashing" of any religious group. One text in particular deals with the subject fairly and accurately, both with regard to generalized statements concerning the role of religion in the Middle Ages and the conflict between Protestants and Catholics in the sixteenth and seventeenth centuries. At the conclusion of the treatment, both are accused equally of intolerance:

> Judged by the standards of the twentieth century, both the Catholic and the Protestant Church were very intolerant, and in this were usually supported by the government, which was ready to punish or persecute those who refused to conform to the state religion, whatever it might be, or who ventured to speak or write against its doctrine. There was none of that religious freedom, now so general, which permits a person to worship or not, without danger of imprisonment, loss of citizenship, or death.

Some treatments of the period tend to a Catholic rather than a Protestant bias. For most Protestants, the faith expressed by the sixteenth-century reformers was not a mere offshoot of Roman Catholicism. It had an identity of its own and was considered a recapturing of the essential truths found in the New Testament. In this view, the Catholic Church had become apostate in matters of faith as well as practice. It might be well, therefore, when authors attempt to explain the theological differences between Protestants and Catholics, to give some of the reasons for those differences. One text makes only this passing reference to theological differences in an otherwise complete treatment of the Reformation:

> Protestants made important changes regarding the sacraments; also they rejected purgatory, invocation of saints, and veneration of relics. They asserted the right of each person to interpret the Bible and to do Christ's will without aid of pope or priest.

Such instances are isolated; for the most part, the Roman Catholic

Church receives less favorable consideration than the Protestant.

After the Protestant Reformation has been examined, little is said with regard to those groups in Europe which were wholly religious in character. Mention is often made of the national churches which the Reformation created, but these are usually considered as by-products of a developing national consciousness. If the state was the handmaiden of religion during the medieval period, then certainly the situation was reversed in succeeding years. The Anglican revolt, for example, is considered purely in terms of Henry VIII's differences with the Pope:

> In England, King Henry VIII quarreled with the pope. The result of this quarrel was the establishment in England of a new Protestant church called the Anglican Church. After it became the established church, England broke away, religiously, from its connection with the Roman Catholic Church.

In this particular text, there is no further mention of the Anglican Church or its basic theological differences with the Church of Rome. This is true of most of the texts dealing with European history. In fairness to the Church of England and the American Episcopal communion, it should be pointed out that there were a number of fundamental disagreements on the religious as well as the political plans. It is, of course, quite incorrect to say that the "main cause for the revolt centered in Henry's desire to marry another woman."

Since an understanding of history may contribute to the elimination of prejudice on the part of students, it is recommended that the history texts include more detailed treatment of the Catholic, Protestant, and the Jewish faiths in the post-Reformation period. There is, as we have already observed, no treatment in world history textbooks of the Jewish religion after the Diaspora; Catholicism remains unchanged since the sixteenth century; Protestantism is equally static. There should be, for example, some statement concerning the rise of sectarianism in the seventeenth and eighteenth centuries to furnish the present-day student with a background for understanding the denominationalism of American Protestantism. More attention could be given to the founding, influence, and function of some of the more important orders within the Catholic Church. Such treatments would make American religious development more intelligible.

The history of the discovery and settlement of America necessitates discussion of the relations among religious groups. As in the case of European history, most authors tend to an oversimplified treatment. They note that in the early days of settlement the people were exceedingly religious; the War for Independence caused a decline of interest in religion; then came the great religious revivals in the middle of the nineteenth century; and finally a diminution of religious interest occurred in the late 1900's and the twentieth century. In the main, of course, this scheme is correct. Yet there is a tendency to make it too absolute, and thus to leave the student with the impression that religion is of the past and not of the present and future.

Most American history texts deal adequately with the role of Christianity in the exploration of the New World. A representative text speaks first of the social, economic, and political causes of migration and concludes the section as follows:

> The settlements at Plymouth and Massachusetts Bay were also made under the supervision of commercial companies, but their purpose was primarily to provide a refuge from religious persecution.

This kind of treatment gives the student a basis for understanding the existence of numerous religious groups and also an insight into the earnestness with which various religious views were held. Such an introduction is essential if later persecutions and religious outbreaks are to be seen in illuminating perspective. It is well to make clear the fusion of political, economic, and religious elements in our early national history in such a way as to indicate a proper sharing of responsibility among them when later instances of bigotry and intolerance are cited. The following statement regarding Roger Williams appears to fill the necessary conditions. After explaining his insistence upon government by consent and upon fair treatment of the Indians, the text continues:

> Williams could have remained in Massachusetts had he been willing to stop criticizing the political and religious systems there. But he could not keep still, and in 1636 he was banished from Massachusetts. He went to Providence There he and his friends started a new colony, built on the principles which he had talked about so much in Massachusetts.

Although the great majority of texts handle the American colonial situation in a creditable fashion, two major issues continually recur which are treated less satisfactorily. One centers on the question of religious toleration, while the other is found in treatments of the so-called "witchcraft hysteria."

Regarding religious toleration, it should be first pointed out, and most texts fail in this regard, that early toleration was extended to different kinds of Christians only. What few members of the Jewish faith there were did not receive full freedom until later in the country's development. Most texts deal with the subject as follows:

> Another colony in which religious toleration prevailed was Maryland. It was established, as we have seen, as a colony chiefly for Catholics; but Lord Baltimore was so liberal that both Catholics and Protestants settled there, and in the Act Concerning Religion, the rights of all believers in Jesus, both Catholics and Protestants, were recognized.

It would require of the authors but little effort to point out the insufficiency of this limited toleration which did not extend to Jews, atheists, and Unitarians. A second difficulty appearing in treatments of this sort is found in such a statement as, "Lord Baltimore was so liberal that both Catholics and Protestants settled there. . . ." In point of fact it was not Lord Baltimore's liberality but the numerical Catholic weakness which led to this policy. The point is made very clear in another text, which contains this sentence:

> . . . they [Catholics] numbered less than one-fourth of the population before the province was ten years old. It was in order to protect the Roman Catholic minority from persecution, therefore, that Baltimore got the assembly to pass the Toleration Act (1649). . . .

This same tendency to laud all governors who allowed toleration is found in the sections that deal with the New England religious groups. The following excerpt indicates the better balance found in some of the texts:

> Even in New England the Puritans had to admit members of other faiths to their settlements, if grudgingly. They had come to America in search of religious freedom for themselves and they did not throw open their doors to members of other churches who might question their faith. Far from it; they were much like Catholics and Anglicans in that respect. Every person in Massachusetts, in the early days of settlement, was supposed to belong to a Congregational Church in one

of the towns. Moreover only church members could vote in town meetings and everybody had to pay taxes to help support the lawful religion. Thus in early Massachusetts the church and state of the Puritans were united.

But as time passed people belonging to other sects migrated to that colony and demanded a voice in the government as well as toleration in religion.

It is difficult at this late date to assess accurately the real nature of the madness which existed in Salem, Massachusetts, in 1692. Yet it can be fairly stated that there were many elements other than the Christian religion involved. The main weight of the superstitious witch-hunting which went on in Europe during the Middle Ages cannot be laid to the Roman Catholic Church, any more than its American counterpart in the seventeenth century can be blamed on Protestantism. If the witch persecutions are going to be mentioned at all, they shouuld receive very careful treatment. The following is typical of the emphasis and briefness of treatment in the American history texts. The account contains a description of how toleration spread and, of itself, encouraged immigration. A remarkable multiplication of nationalities and faiths was the result:

> Yet progress toward enlightenment, tolerance, and religious freedom was slow, and occasionally there was a reaction. In 1692, nineteen persons were hanged in Salem, Massachusetts, for witchcraft. Most of these unfortunate people were women who were suspected of being witches in alliance with Satan. They were not given a fair trial but were convicted on insufficient evidence given by children and excited women.

It would, perhaps, be better to follow some such scheme as does this excerpt from an anthology:

> We have no reason to hold Salem up to obloquy. It was a town, like any other and a strange madness took hold of it. But it is no stranger thing to hang a man for witchcraft than to hang him for the shape of his nose or the color of his skin. We are not superstitious, no. Well, let us be a little sure we are not. For persecution follows superstition and intolerance as fire follows the fuse. And once we light that fire we cannot foresee where it will end or what it will consume—any more than they could in Salem two hundred and forty-five years ago.

Such treatment as above could be given without destroying historical

accuracy, and it would tend to place present intolerance in proper perspective.

By and large, early mission enterprises in America are carefully treated and sympathetically portrayed. There is little weighting on the side of any one religious group or of religion in general. This is a typical statement found in an elementary history text:

> Priests also made the long, hard trip [to America]. They were eager to make Christians of the Indians. Their work was very hard. . . . For months or even for years they might never see another white man. . . . They were made to suffer terribly. Some were burned at the stake. The fingernails of others were torn out and their ribs broken. But still missionaries continued to come. . . . It was not possible to build missions, as was done in Spanish America. . . . The priests had to give more and more of their time to their own people. . . . But they had already done in New France a work for which the world still honors them.

Other texts expand the account and tell of the Indians' asking for missionaries to be sent into the Pacific Northwest. The treatment of both Protestants and Catholics seems fair and reasonable.

It is to the credit of the majority of the texts studied that the American religious revivals of the eighteenth and nineteenth centuries are well treated. It is necessary to place the "enthusiasms" of these centuries in their proper light and historical setting. There were few diversions for either those crowded into cities or dwellers on lonely farms or clearings. The village was unutterably dull. The people were emotionally starved, and in many sections the camp-meeting revival, with its gatherings of thousands, helped to release natural emotions. We have to take into consideration this starved life and the ease with which any issue appealing to the emotions would spread like fire, in order to understand the decades leading to Civil War.

In an American history text, the social perspective is presented thus:

> Because church services were a mode of recreation as well as a form of worship, the people liked dramatic preaching. There was nothing like a rousing revival to stir up the excitement of everybody, from adults to children.

Another aspect of religion in America is treated in connection

with the science-religion controversy. The story often begins with an account of the publication of Darwin's *Origin of Species* in 1859. The impact of science upon religious thinking is depicted as violent. It is questionable whether a secondary school history text can do more than call attention to the struggle between the proponents of science and those of religion. "Problems" texts can more appropriately deal at greater length with this question, but at present they seldom touch upon it. It might be well to call attention to the current rapprochement of science and religion, and the promise of a new harmony in knowledge not unlike that which existed in the Middle Ages.

The tenor of many of the discussions is antitheological. In most instances, there is no clear differentiation among religious groups in their reactions to the evolution controversy. In general, all religious organizations are placed in an antiscientific light. History texts should make clear the circumstances of the battle over evolution. The theories of evolution and natural selection were in accord with the major trends of thought in the late nineteenth and twentieth centuries. Unless the intellectual climate of the period is made clear to the student, the struggle is made to appear a very unequal one between the knights of intellectual freedom on the one hand and religious bigots on the other. The story of religious development at all periods should be part of a complete and balanced picture of the intellectual life of the times.

Most of the texts which deal with the conflict between science and religion at all adequately follow a treatment which includes the following topics: definition of the position taken by so-called fundamentalist groups; the pressure they exerted to prohibit the teaching of evolution in the schools through state statutes; and the Scopes trial in Tennessee, in which the issue was school instruction respecting evolution. One account concludes as follows:

> The jury at Dayton found Scopes guilty, and he was fined $100. Then the case went to the State Supreme Court. In 1927 it upheld the anti-evolution law, but it also let Scopes off with no penalty. So the Scopes case ended, but not the dispute between fundamentalists and modernists. Probably that will never end, for religious convictions are not easily cast off.

The author does not distinguish in terms of number or group be-

tween those who favored a literal interpretation of the Bible and those who did not. It might be well to expand the treatment and to consider both Catholic and Jewish reactions to the Scopes trial and the general controversy. One may also wonder, on the basis of the above statement, whether scientific convictions are any more easily cast off than religious convictions.

Religion Today

As a rule, the texts made their final statements about religion and religious groups following a discussion of the relation between science and religion. For the most part, the accounts indicate that the churches suddenly found themselves losing ground through the doctrinal battles and that efforts were being made to restore their prestige by the introduction of new and varied recreational and cultural activities as part of the church program. The accounts tend to portray churches as being interested in "social salvation rather than individual redemption." The changing position of the church is usually described as in the following excerpt:

> The same forces which tend to weaken the home have also tended to lessen the influence of the church. The church finds it difficult to compete with the many agencies clamoring for the leisure of the city dweller on Sunday mornings or week-day evenings. Many complain that the church and the home have surrendered their function of developing the moral character of citizens to the school. What was formerly a function of the individual and private agencies has become to a very great extent the function of the state. It is easy to see in this shift of burden from individual to state remarkable potentialities for good and evil.

In addition to emphasis on materialistic concerns and general indifference to religion, another text emphasizes the divisive effect of the modernist-fundamentalist issue. It says that many people, disgusted with both factions, have turned to nonreligious sources for inspiration. Other texts indicate that some churches have sought to meet new conditions in new ways. The program for young people has been revivified and programs of social action sponsored by Protestants, Catholics, and Jews alike. Some attention is paid to the work of the Federal Council of the Churches of Christ in America, with its emphasis upon a cooperative approach to social and moral problems.

The rural church is usually inadequately treated. Many evangelical sects with sizable rural followings are not mentioned. Significant institutional developments as they pertain to the rural church pass unnoticed. Although it is undoubtedly true that the largest number of rural churches in America are Protestant, there are also Catholic and Jewish rural ministries. In some texts, there appears to be a tacit assumption that all farmers are Protestant. The following account, for example, fails to tell the whole story:

> The prestige and leadership of the rural Church has not fared so well in recent years. In most sections, rural Church membership is declining slowly, or at best only holding its own. The reasons for this crisis in the power of the Churches in rural communities are not hard to find. Foremost, perhaps, is the expansion of easy transportation and communication facilities. It is a mistake to suppose that improved roads will necessarily strengthen the position of the rural Church. As someone has well said, "Good roads lead up to the church door all right, but they keep right on going." The movies, the radio, and other forms of commercial recreation create sharp competition for the church as a community center. Freer access to the schools, public lectures and forums, and the libraries, opens up new lines of thinking and sources of information.

This author also concerns himself with the special problem of denominationalism as it affects the rural church, and ends on a constructive note.

There is a tendency on the part of American history text writers to emphasize strongly the antitheological trend in American Christianity. This development is primarily associated with Protestantism and only secondarily with Roman Catholicism. Liberal Protestants and liberal Jews are closer together on this point than are the other major Western branches of Christianity. Both emphasize the moral and ethical teachings of the prophets and of Jesus; Jesus the teacher takes precedence over Christ the Messiah. At this point, liberal Jews and liberal Protestants are radically distinguished from orthodox Protestants and Catholics. Not one of the text writers succeeds in making this situation clear.

Virtually all of the texts dealing with contemporary civic, social, and political problems maintain that religion and the churches are "good things." Some, as the following excerpts illustrate, make direct statements regarding the necessity of religion in a democracy:

> The Democratic Dream . . . has drawn from religion its belief in the brotherhood of man and the worth of each individual. Although we have not yet succeeded in approaching perfection in the application of this ideal, we are making steady progress as can be noted by the gradual increase in our respect for other races and the increasing concern we are showing for the welfare of all underprivileged groups. A few examples of this latter are the provisions which have been made for assisting dependent and physically handicapped children, the blind, the widows, the unemployed, and the aged. This is a definite indication of growing acceptance in government of the religious ideal that each is the responsibility of all.

A second problems text presents the value of religion to democracy in these explicit terms:

> We Americans believe thoroughly in the separation of church and state. We demand that every individual shall have the right to worship as he pleases with full freedom for all religious denominations. But it is necessary that the American people should have a common religious life without fixing upon any particular religious creed. It is necessary that we have such common religious ideals as will make possible self-restraint, and thereby insure justice and mercy to all.
>
> De Tocqueville said that religion was more necessary in a democracy than in an absolute monarchy, for the ties of morality must be strengthened in the same degree that authority from above is relaxed.

These are personal value-judgments; however, the democracy described in Aristotle's *Politics,* and in many other political theorists' writings, does not presuppose that it is necessary to have common religious ideals. Regard for the rights of others, respect for individual differences, and the sanctity of personality may spring from religious experience and consciousness but do not necessarily do so. There are types of religion that produce democratic thinking, just as there are types that produce aristocratic and totalitarian ideas. One would not call Aquinas, Luther, or Calvin democrats in the modern sense of that term; nor would it be possible truthfully to call the organizational structure of Catholicism, Anglicanism, and various other religious groups democratic, any more than we can describe the structure of most modern business corporations as democratic. The statements in many texts are prejudicial to those who claim the right to be nonbelievers. Only if it could be shown conclusively that democracy cannot exist without the support of religion would it be necessary to offer the student a choice between

democracy with religion and some other form of government without it.

However, religious institutions are as much a part of our present-day society as are those of a political or economic nature. They should be considered and assessed by all problems texts in as much detail as space will allow. Questions dealing with the function of religious institutions in modern society can be presented in a number of ways. Some texts point out the stabilizing function performed by the churches:

Our Churches generally adapt their teaching to changing conditions very slowly. As a result, much criticism is leveled at them for their apparent conservatism. But such criticism is not entirely valid. There is something to be said in defense of "making haste slowly" when we change old standards for new.

Others show the force of religion in both public and private matters, as does the following excerpt:

The original object aimed at in American education had been to make good Christians. . . . America has continued to be, among the great mass of the people, a distinctly religious country . . . religion is still one of the major forces to be reckoned with in American life and culture. This is true of political life as well as of the inner life of individuals, and many important movements can be traced to the separate or combined influences of the almost innumerable sects and churches. Many intellectuals make the mistake of disregarding this important factor in contemporary life.

Other texts, while emphasizing the beneficial effects of religion, offer accounts which portray both the diverse and unifying aspects of religious belief. An example of this treatment is the following:

In spite of the fact that the fanaticism of many religious leaders and groups has caused numerous bitter disputes and bloody conflicts, religion has been a powerful factor in the development of civilization. It has exerted a wholesome moral influence; it has emphasized the spiritual values of life.

One problems text states the unifying side of the case admirably:

The enduring religions of the world have much in common. Each teaches that God is the Father of mankind and that men should live as brothers. Each of them is universal, seeking to unite all the peoples of the world. Each exalts justice, truth, peace, and love, and teaches that the highest values of life are spiritual. The essential teachings

of the great religions are similar; and community churches where people of every race and creed can worship together now exist in various parts of the world.

Modern Judaism

There are many instances in which the opportunity to promote intergroup understanding is not seized by the texts. The general neglect of modern Judaism is a striking example. Less than 12 percent of the texts under consideration even mention the existence of the modern Jews as a religious group. Discussion regarding the development of Judaism in America is conspicuously absent. About the time that both Catholics and Protestants were organizing councils for social betterment, the Jews were developing Social Justice Commissions under each of the three major Jewish denominations—Orthodox, Reform, and Conservative. But in the textbooks, Judaism is assumed to have remained static after the first century B.C. It is small wonder that most Christian and other non-Jewish students of our public schools have little knowledge of the Hebrew faith. As has been noted, the brief treatment which is found in the texts tends to be prejudiced and is certainly out-of-date. The inclusion of more information in elementary and secondary history texts with regard to the modern Hebrew religion and customs cannot be too strongly urged.

In the few which do discuss Judaism, there is usually only a fleeting reference to cooperation among Catholics, Protestants, and Jews on some of the basic social questions of the day, or to the fact that these three religious groups draw some of their moral doctrines and idealism from a common source. Even glancing references are not found in all problems texts. One text attempts to indicate some of the differences between Christians and Jews as follows:

> A few outstanding differences of religious beliefs and practices may be pointed out. The Bible of Jews, Catholics, and Protestants, as far as the same books are included in it, differs only as translations from the original Hebrew or Greek might differ if not made by the same people. To the Jews the New Testament has no binding authority, and the Talmud supplements the Old Testament as a source of instruction.

If an author mentions differences, it would be helpful to speak also of similarities. It is dangerous to try to do either very briefly. For

example, the Conservative groups supplement the Talmud with additional material, and the Reform groups pay very little attention to the Talmud for actual instructional purposes. The misconception that there is a solid block of Jewish unity in this regard should be avoided.

With increasing frequency, however, accounts appear in the textbooks of cooperation between members of the three major faiths in America. Such accounts are helpful. If an author has space for nothing else, emphasis on cooperation and friendliness is excellent "in-group" psychology. They would be even more valuable if they explained more clearly the common bases for such cooperation.

An outstanding discussion of Judaism appears in an introductory sociology text. From the point of view of intergroup relations, it is in many ways an excellent discussion. Consider, for example, these lines:

> The Christian religion originated in the teachings of Jesus, who was himself a Jew. The followers of Jesus hailed him as the Messiah, who had been foretold by Hebrew prophets. Many Jews accept the teachings of Christ, but do not believe he was the Messiah.

This is the only place in all the materials examined where it is stated that some Jews accept the teachings, but not the messiahship, of Jesus. The account from which this excerpt was taken goes on to mention the definite "social code" developed by Judaism, the honor shown parents, and the emphasis upon the family. It states further:

> The Mosaic law embodies principles of law which are necessary in every well-organized society. Its ten commandments, if carried out, protect and promote certain fundamental social values that are essential to the progress of society.

In the discussion of monotheism which follows, the prophetic development of the concept is emphasized, Jehovah being represented "by Hebrew prophets as having human compassion and personifying social virtues." The over-all impression of this text on this point is excellent and in keeping with the section heading which reads: *"What is the Social Teaching of the Hebrew and Christian Religions?"*

The next paragraph, however, counters this emphasis on unity with the following:

> Christianity took the social teachings of the Hebrew religion and gave them wider interpretation. It broadened the doctrine of the brotherhood of man into something of a world-wide principle, encompassing Gentile and Jew alike. Jesus, the founder of Christianity, stood for the freedom of the individual, and for a co-operative society. He emphasized the importance of the individual personality. Many of the early Christians opposed slavery, fought for the emancipation of women, and promoted child welfare.

Here, whether the author so intended or not, the impression on the Christian student of the superiority of his faith to other faiths, and to Judaism in particular, is deepened. He feels that in comparison to Christianity, Judaism is narrow, provincial, insistent perhaps on the "chosen people" idea. The paragraph suggests that Judaism does not stand as clearly as Christianity for the "freedom of the individual" or for "a cooperative society." It is not accurate to say that Christianity gave a "wider" interpretation to the social teachings of Judaism, nor is it accurate to say that Christianity "broadened" the doctrine of the brotherhood of man. It is too easy, from such an account, to infer that persons of the Jewish faith are not interested in social reforms. Emphasis on the superiority of Christianity to Judaism is, as we have seen, characteristic of all the discussions of the origin and rise of Christianity in the world histories. Democratic intergroup relations would be promoted if texts would discuss the fundamental similarities and the important differences between Christianity and Judaism without making comparative qualitative judgments.

It should be remembered that the above is the only detailed discussion of the three religious groups in the problems texts which were examined. Even this account discusses Judaism primarily in terms of the Old Testament. The student gains no insight into the development of Judaism over the centuries or into the different interpretations of Judaism made by modern Jews who may be neighbors of the student.

Several problems texts mention briefly the relationship of the Judaeo-Christian tradition to the ideals of democracy. No text makes a major point of the peculiarly close relationship of the Jewish religious ideal to American democracy. Hebraic influence was important, through Christianity, in the formation of the basic

ideals of this country in two somewhat different ways. The first and most basic was the general stream of Christian ideology which carries in it the idea of the dignity of the individual as the creation of God. When basic American institutions were made "Christian," they were made, in broad outline, Jewish also. The Jewish prophets, therefore, participated in shaping the "American dream." In the second place, the Puritans placed special emphasis upon the Old Testament. The theocracies of New England were conscious attempts to follow what was conceived to be the Hebraic pattern. Hebrew ideas of law, justice, and duty to God, as interpreted by the New England divines, found their way into American institutions. Puritans called their children by Old Testament names, installed a chair of Hebrew at Harvard, placed a Hebrew inscription on the Liberty Bell, and were no doubt inspired in part by the Hebrew thirst for freedom in their resistance to George III.

The flow of Jewish religious conceptions through Christianity into the thought structure of the people who built and who are building America is an exceedingly important point in introducing the Gentile student to the nature of Judaism. The failure of the texts in any field to discuss it at all adequately is, from the point of view of improved intergroup relations, a glaring omission.

The literature anthologies provide another medium through which public school students are introduced to religion and the relations between religious groups. As has been mentioned elsewhere, the selections chosen for anthologies are usually held up first to a literary standard and secondarily to other standards. This becomes increasingly clear when we discover that in the anthologies there is nearly always a treatment of Christmas, but never of Hanukkah; often a priest is mentioned, seldom a minister of a Protestant persuasion, and never a rabbi. It is perhaps true that most of the excellent pieces of literature in English which deal with religious festivals are written about Christianity. It is probably also true that the priest makes a more dramatic figure for literary purposes than does the Protestant minister, who lives a more usual life within any community. Yet the anthologies nevertheless can be criticized for not affirmatively aiding intergroup relations, and sometimes because they help to lay the foundations for misunderstanding. This is particularly true in connection with Judaism. The few anthologies

which mention the Jews usually do so in a purely secular fashion. The most common of these secular references concerns the attempt of European Jews to become American. Not one word appears in any anthology about the meaning of Jewish holidays and Jewish customs. What about the rules of eating observed by some Jews, for example? How did they originate? Which Jewish religious groups observe them? Why do Jews differ on this?

There is little or no sectarian spirit in the way the anthologies deal with Christianity. When Protestant ministers are mentioned, they may or may not be given a denominational label; usually they are not. If a line count were made, it would be found that priests, nuns, and Catholic organizations generally receive by far the most space. There is small cause for concluding, however, that the anthologies actually promote intergroup conflict among Christians Both Protestants and Catholic students would have reason to rejoice in a story such as "Father Duffy," by Alexander Woollcott. On the other hand, un-Christian attitudes are expressed in Poe's "The Pit and the Pendulum." Although both of these stories deal with Roman Catholicism, there is an emphasis upon Christian virtue, or the lack of it, and not upon the superiority of one religious group over the other.

Conclusion

Although there are a number of instances where obvious prejudice and bias appear in the texts, tolerance and understanding are generally prevalent There are few passages in the texts that would, if they were the sole basis of judgment, cause any great unrest or tension. But their slight distortions can provide a basis for a superficial rationalization of prejudiced attitudes gained from other sources. The harm derives largely from the reinforcement of existing prejudices and the failure to immobilize them. The phrase "Christ-killer," for example, is usually, when used by youngsters, an attempt to rationalize a prejudice against Jews gained from another source than the school. It is, therefore, necessary that the texts make clear the position, character, circumstances, and death of Jesus in a way that will not feed ignorant opinions with superficial generalizations.

Unconscious value-judgments derogatory to faith, to nonfaith, or to particular creeds should be scrupulously avoided. Because religion is so powerful an element in arousing group loyalties and in sustaining closely knit group life, it must be treated with a most sensitive pen by all who write for young people in an age where intergroup cooperation is a prerequisite for social stability. The social studies and humanities cannot be taught without references to religion and religious groups, but these references must not accentuate conflicts which are alike denounced by religion, the humanities, and the social sciences.

Part IV

9

Intergroup Relations in Social Science at the College Level

In this chapter no attempt will be made to analyze the materials used in all courses in the social sciences on the college level. Only those courses will be considered which comprise general or comprehensive surveys of the entire field, or introductions to specialized fields such as sociology, and are offered to first- or second-year college students. Two types of materials are available for examination on this level: first, the syllabuses used in courses in Contemporary Civilization, An Introduction to Social Science, Man and His Social World, or similar courses; and second, the regular textbooks in beginning courses in sociology and social science. The former, products of the general education movement which seek to avoid overspecialization and to give all students a basic general outlook on the contemporary scene, are the more diverse in character. Often, they present unique selections and illustrate a fresh organization of materials. Whatever their approach, it is based upon the belief that a liberal education should furnish a common background for cultural life and should prepare the student for intelligent citizenship. The widely used textbooks analyzed follow a more conventional approach and exhibit, therefore, a higher degree of uniformity. In either case, understanding of intergroup relations and of efforts to better them is not inconsistent with the general aims of the courses.

We shall consider first the syllabuses used in the survey courses. Four main types of approach are observable in the sixteen courses examined. These courses are organized on the basis of (1) historical development, (2) contemporary social problems, (3) the comparative culture approach, and (4) community or regional needs. Although all of these represent an attempt at integration, they range from a disjointed mosaic of topics at one extreme to the fusion of various types of materials around one central theme or idea at the other.

In this chapter the same topics will be discussed which were considered in connection with school materials in preceding chapters.

We shall be concerned with the way in which both syllabuses and texts deal with groups, with society and the individual, with human worth, and with the nature of personality. We shall also be concerned with the treatment of the specific ethnic, racial, and religious groups included in this study. No attempt will be made to evaluate the materials in literary anthologies or in biology textbooks. It is also recognized that within the field of the social sciences, numerous specialized courses are offered in which a high degree of scholarly competence and precise expression would be found. The treatment of races in an anthropology textbook, for example, or of the Negro in a textbook designed for a course in race relations, would be of a somewhat different order from that found in the general surveys examined The highly specialized courses will not be given consideration in this chapter.

Syllabuses and Outlines for Orientation Courses

To what extent, in this period of social tensions, have survey curriculums kept pace with recent developments in the study of race and cultural contacts in the fields of sociology, anthropology, and social psychology? The materials here examined provide evidence of current survey emphases and of the degree of synthesis they achieve. The surveys were selected for examination because of their representativeness. But a limitation of their usefulness in this connection should be kept in mind: usually, syllabuses are prepared in outline form and are filled in by the instructor in his lectures The full force of classroom teaching cannot be adequately gauged by examination of the syllabuses alone. The picture obtained is inevitably fractional, since it is impossible to discover how course outlines are amplified, modified, or corrected by class discussion, by what the lecturer has to say, or by what is contained in assigned collateral reading.

Surveys emphasizing historical development

The aim of this type of survey is exemplified in the declared purpose of one first-year syllabus. This is a "manual, especially prepared by staff members of —— College and designed to place the great source materials of history in their proper historical setting, each prefaced by its own introduction." As a result, this survey does not

stress our contemporary problems of group tension; but it does present, incidentally, materials related to intergroup relations. A variation within this type of survey is "The —— Conference in American Civilization." Although concerned with "a factual grasp of American history," it selected for its first program of study, "Foreign Influences in American Life," laying stress on the problems of ethnic groups in American society.

Materials in this type of survey do not present or emphasize ideas relating to the value of the individual in a democratic society. Nor is much explicit material included with regard to groups in a democratic society. The implications for personality of group membership, and the extensive variation of individuals within the group, are overlooked. In only one instance, a detailed and systematic analysis is presented of the types of social adjustment which may occur on the part of ethnic groups. Assimilation through absorption, fusion, or imitation is discussed. Assimilation is presented as a process of adjustment which results in the inclusion of the new group into full-fledged membership in community life. The emphasis in the presentation is on process rather than on policy.

Policies for the treatment of ethnic groups are discussed in another context. The effect on native groups of such policies as annihilation, exile, and segregation are considered. The impact of such a policy as exclusion is pointed out in its encouragement of nativism and chauvinism. Another effect mentioned is the development of an elaborate group of rationalizations to justify a policy of exclusion. Such rationalizations usually appear in the form of arguments to the effect that an excluded or segregated foreign group is "inherently inferior" or is still not "ready for assimilation." The policy of Americanization is explained as being more than "a set of naturalization laws or formal requirements for admission to the country." It is presented in terms of a typical series of events rather than as a unique and special occurrence. The fact is stressed that the difficulties of immigrant adjustment are those which any newcomer experiences in a strange group. Natives are suspicious of outsiders and develop symbols of group identity which set them apart.

Specific racial groups, such as the Negro, or ethnic groups, such as the Mexican and the Jew, receive slight treatment in this type of survey. However, incidental credit is given to the Jewish group for

the introduction into Europe of Greek and Arabic thought. Also, the attempt is sometimes made to offset the stereotype of the Jew as moneylender:

> Prior to the tenth century, the Jews were the leading money lenders in Europe. Christians soon began to rival them, however; ultimately they became much more important than the Jews in the field of banking.

Religion, when it is touched on at all, is treated from a secular, historical point of view. Jesus is presented as a Jew and a member of a Jewish sect. One account goes on to point out that the first Christians were "Hellenized Jews from northern Palestine and the cities of Asia Minor." The contributions of Judaism to Christianity are described as being: revelation of a supernatural law; Hebrew morality, righteousness, and obedience to God; the Old Testament; and the "other worldly" attitude which characterized the early Jewish-Christian groups. There is little in these accounts either to arouse or dissipate religious prejudices. The history of religion is presented in these historical surveys as in part a struggle against parochialism and provincialism. The development of freedom of thought and of religion is stressed. The growth of rationalism and its impact upon religion are traced. The Enlightenment is pointed to as resulting in a conception of religion less as institutionalized practice and faith and more as "a body of moral truths about the nature of the world." Such accounts are fairer to those who do not adhere to any of the organized religious groups than are most of those to be found in textbooks for secondary school use.

In discussing the techniques of intergroup relations, the emphasis in the surveys is almost exclusively on tolerance. Statements such as the following are typical:

> . . . it is suggestive of the basic premise in the struggle of the Enlightenment for toleration—namely, that the religions of individual citizens is no business of the states. . . . The struggle for toleration was not fought on behalf of any particular sect, or out of a conviction that the competition of theologies in the arena of public debate would contribute to the closest approximation of a "true" religion. . . . The ideal of toleration . . . was this not chiefly an instrument for promoting difference but for attaining unity. What was wanted was not openmindedness toward any opinions but freedom for demonstrating the truth.

The aims and organization of this type of survey are such as to minimize the presentation of materials on intergroup relations. Little space is devoted to the major problem areas suggested in this study. However, one of the surveys devotes attention to foreign influences in American life and, therefore, provides excellent material on ethnic groups. But there is no assurance that this problem will receive an equal amount of attention in following years. To the extent that the syllabuses and courses of study do deal with problems of intergroup relations, they are factually accurate. They are not, however, clearly correlated with the contemporary social scene, they are not dynamic, and they leave to the student the difficult task of applying their theses.

Surveys emphasizing contemporary social problems

This type of survey is the most common; most of the colleges in the sample studied use some variation of this approach. It emphasizes social situations in which society and the individuals composing it are not completely satisfied with the degree to which individual and collective desires are currently fulfilled. Its purpose is to present a realistic view of the total social scene, with emphasis on those common elements which bind the social sciences together. It stresses understanding of the social world as an important step in preparation for citizenship in a complex modern democracy.

The materials on society revealed in these surveys depict a rapidly changing scene, in which social relationships tend to become secondary and impersonal. Society is seen to be more and more a system of emotionally cold relationships. Social relationships in a modern complex society tend to move away from earlier personal and face-to-face contacts. One syllabus approaches the problem of the individual by noting the harmful effects upon him of industrialization—the anonymity of urban life on the one hand and of agrarian poverty on the other. Another gives some attention to the nature of human institutions, the bonds which hold society together, and the various types of groups. Such questions as, "Is the individual a product of society?" and "What is personality and how is it acquired?" are raised for discussion, but full and adequate treatment is lacking of the position of the individual in a democratic social order and of his rights and obligations.

The most serious weakness of this type of survey is the scant attention paid to specific ethnic and racial groups and to the basic principles which must be understood in order to conduce to sound thinking in the area of intergroup relations. Illustrative material drawn from the field would not obscure the basic principles in the social sciences but would illuminate them. In many instances, no attention at all is paid to the question of race. Sometimes materials on a particular group, such as the Negro, are omitted from a section on race. At times, confusion regarding the meaning of the term is evident:

> Inter-breeding took place among the peoples of a fixed geographical or relatively fixed political area. . . . This inter-breeding took place for hundreds of years. The result was something approximating a national racial type. For instance, the racial elements within the geographical and political territory known as France—Latin, Alpine, Celtic, Nordic—have had few additions from the outside since the last of the barbarian invasions. This inter-breeding has tended to produce a French racial type.

This passage does not speak of a French race, as such, but comes very close to it. Since Myrdal's *An American Dilemma* is part of the basic reading in this particular course, however, the concept of race is somewhere adequately examined. The concept of caste is also used in this survey in defining the relations between Negroes and whites. In another section of the same survey, where racial mixtures in Brazil are discussed, the opportunity is overlooked to point out the relative absence of race prejudice in that country.

Another survey deals forthrightly with the problem of the Negro. It raises such questions as the following:

> How is one to account for the observable differences in the conditions and ways of the Negroes and whites? Do they indicate racial differences or do Negroes have an equal chance in America? Do you think such discrimination on the basis of race rather than intelligence, is sound policy?

The study outline accompanying this survey includes a number of questions which apply to the segregation of Negroes in the city in which the survey is used. The questions are practical and require of the students close examination of the bases, ethical and otherwise, of the prejudices they may hold.

The Jewish group is infrequently mentioned; often it is described as a race rather than an ethnic group:

> The Jews of the ancient world never quite attained a political nationalism in the modern sense. But so strong was their feeling of religion and race . . . .

At other times, Jews are described as an "Oriental people," or the entire group is associated with the Zionist movement.

The Jewish group is not the only ethnic group which sometimes received offhand treatment. For instance, one survey refers to the ethnic heterogeneity of Austria as a "ramshackle collection." In several of the surveys, no references to immigrant ethnic groups or accounts of their contributions to American civilization are to be found. Little attention is given in these syllabuses to Mexican-, Indian-, Chinese-, and Japanese-Americans. Immigration policies and the course which should be pursued to build a common way of life for all Americans regardless of their backgrounds are problems which are seriously neglected.

Religion is rarely discussed, either as a social phenomenon or as a moral doctrine. In discussions on nationalism or social control, it is sometimes mentioned incidentally, with the comment that in the last century religion played a more important part in strengthening nationalism than it does today. Political leaders have at all times recognized the power of religion in the development of nationalism. Religion, it is observed, serves both as a manipulative means toward a specific end and as a means of social control in general. "A common religion is a unifying bond which may be exploited for the generation of nationalistic sentiments."

Stereotypes are often dealt with as a propaganda device. Their usefulness is explained in promoting prejudices for ulterior motives. The use which Goebbels made of the stereotype of the Jew is pointed out. Other propaganda devices affecting the manipulation of attitudes are discussed, such as name calling, appeals to prestige, card-stacking, and appeals to humility.

In one instance, prejudice is presented through the raising of such discussion questions as:

> Examine some of your own prejudices. What are some of the things toward which you are favorably prejudiced? Some of the things against which you are prejudiced? What is the origin and basis of

these prejudices of yours? To what extent do you think prejudices are a reaction to a felt threat to a vested interest?

In another case, prejudice is depicted as a highly variable and complex phenomenon. It is pointed out that in some areas of the world, members of divergent races may associate in the most amiable and free fashion. In other areas, practices of rigid social exclusion may prevail, supported by deep prejudicial attitudes. Discussions of cooperation, respect, and tolerance are incidental but well handled. The syllabuses authors have also exercised caution in avoiding over-generalizations, the use of emotionalized terms, unbalanced statements, and confusion in terms. The term race, however, proves troublesome and often leads to confusion.

The chief inadequacy of the material in this type of survey is its omission of some of the problems related to present-day tensions. The ethical issues involved, derived from the basic tenets of the American Creed, are not stressed. Belief in the dignity and worth of the individual is not high-lighted. Attention is paid in the syllabuses to such areas as social relationships and ethnic groups, but the materials on ethnic and racial groups are sometimes erroneous and often confusing. The Nazi interpretation of race has to some extent seeped into curriculum materials in higher learning. Such ethnic groups as the Italians and the Jews are referred to as races. The presentation of the Negro is frequently a limited one. The concept of American culture as a composite of contributions from many sources is not adequately stressed.

The materials in most instances do not make an effort to combat stereotypes and antipathetic attitudes. Usually no attempt is made to present the members of ethnic and racial groups as in-group members, or as potential in-group members, of our society. This may result from the fact that the survey materials often have not been thought through clearly in relation to the stated objectives of the courses.

Excellent factual materials on social groupings in a democracy, on social relationships, and on ethnic groups do appear in some of the surveys. At times, these go beyond factual description to present such qualities as cooperation and tolerance as basic needs in a democratic society.

Surveys emphasizing the comparative culture approach

Surveys frequently emphasize the comparative nature of culture. The aim of such emphasis is to achieve an objective and impartial understanding of the origins and nature of social institutions. This type of survey points up the diversity of human customs and traditions. One such survey describes as its aim "orientation in the social world which man created and in which he lives." A subsidiary aim is to present an integrated approach to the fields of government, economics, sociology, and anthropology.

An understanding of the group is conveyed through discussions of culture. "Culture" is defined as a social heritage composed of the folkways, mores, and institutions of a given social group; the nation, for example, is a social group. This national group possesses a set of common attributes, including a community of interest, a nation-idea embodied in myths and symbols, a common language, a common territory, a common racial heritage, actual or believed, and a common religion. It is pointed out that "no one of these attributes (except a common tradition) is a *sine qua non* of nationality." But note the use of the term racial in the survey course referred to.

Our democratic political structure is not generally discussed in terms of its underlying values. The political organization in a colonial New England village, among the Zuni of New Mexico, and in our urban and rural areas is, however, described, with the aim of conveying to the student a conception of cultural diversity and illustrating the continuity of folkways, mores, and institutions in each type of group from one generation to the next. The character of American nationality is discussed in terms of a number of basic characteristics. These are listed as: "beliefs in a modicum of political, economic, and social democracy; belief in the inevitability of progress but of a conservative sort; belief in education; the obligation to be successful; businessmen as the elite; distrust of 'foreigners'; Protestantism; sportsmanship; humanitarianism; and individualism." The contributions of "Anglo-Saxon" culture to the development of the American nation are discussed. The development of this particular national pattern is accounted for by such influences as the ethnic composition of the American people, the impact of European culture, and the conditioning influence of the frontier.

Discussion of the unifying and divisive factors in American nationality is particularly revealing. Some of the former pointed to are the basic Anglo-Saxon matrix, Puritan morality, religious tolerance, public education, and continental isolation. The divisive factors include ethnic diversity as a result of immigration, race conflict, religious diversity, and cultural pluralism. The possibilities for unity inherent in each of these factors might well be given equal stress.

Personality is described as a product of the particular culture in which it develops. In a city, continuous personality reconstruction takes place; on the other hand, few radical changes in personality take place in a primitive community. Personality is also shown to be dependent upon status and group membership; the security and stability of a particular personality structure may be the result of the status-position the individual occupies in his group. Social relationships are approached through comparative descriptions of life in a city, village, and primitive community. Their nature is distinctly different in each of these areas. As one moves from the primitive community to the city, one observes an increasing individuality in personal behavior, a lack of common symbols and sentiments, and an increase of social distance. Changes in social relationships from community to community are described, and the various types of such relationships catalogued.

In discussions of the character of American nationality, examples are given of varying social relationships in our society. The relationship of a minority group to the dominant group is characterized as an out-group relationship; within this context, special forms of relations with minorities are discussed, such as those resting on race prejudice and discrimination. Typical reactions on the part of "oppressed minorities" are presented. Ethnic groups are described as one of the important influences in shaping American life. In a section on the character of American nationality, such concepts are introduced as ethnic group, race, melting pot, minority, anti-Semitism, nationality, marginal man, and segregation. Various theories of assimilation and Americanization are presented. The distinction between racial homogeneity and cultural homogeneity is pointed out. One syllabus requires all students to write a term paper on "race and culture." The types of treatment accorded ethnic minorities in the

United States are discussed as an aspect of the character of American nationality.

America is depicted as a nation still in the making. Present-day trends and possible future developments are discussed in terms of the "theory of cultural symphonism: America as a federation of nationality groups." Thus, the materials emphasize cultural democracy.

An entire section in one syllabus is devoted to treatment of the Negro as a minority person in America. Basic Negro population trends are considered. The Negro's role in American economic and political life is discussed. Such problems as assimilation, discrimination, segregation, and marginality are treated in detail. This material forms an integral part of a discussion on the character of American nationality. Another section in this syllabus is devoted to the Jews as a minority group in America. The bases of anti-Semitism in the United States are considered. Forms of Jewish-Gentile adjustment are discussed—in terms of the ghetto and in terms of a "federation of American nationalities." The process of assimilation of the Jew is treated in detail; its stages are analyzed, and the partly assimilated Jew is considered within the concept of the "marginal man."

Another syllabus approaches comparative culture in terms of ancient history. The Jewish group is here presented only in terms of the "Hebrew people" of early Palestine. The history of the founding and downfall of the kingdoms of Israel and Judah is presented; the "Age of the Prophets" is discussed; the conflict between Hebraism and Hellenism is considered. Space is also devoted to topics on "the world mission of the Hebrew people" and the "origin of anti-Semitism." Discussion of Hebrew history should not, however, be the single means of presenting information about the Jewish group.

Mexicans, Indians, and Orientals are treated as minority groups on the American scene. The American national policy toward the Indian is discussed. Two antithetical forces, that fostering assimilation and that seeking to maintain tribal cultural autonomy, are presented. Consideration is given the general phenomenon of culture conflict and its effects on individuals. The same comparative treatment is used in connection with religion. In one syllabus, the nature of religious organization is depicted and contrast made between a

primitive community, a colonial New England village, and a modern community. Zuni rituals, ceremonies, and cults are described. Puritan theology and the church rituals of New England are presented. The changing church in urban and rural areas is discussed. Essentially, the function of these materials is to impart an objective understanding of cultural phenomena. The values postulated by this study may, incidentally, be communicated to the student, but the teaching-learning situation alone would reveal whether or not this communication actually takes place.

The concept of the individual is treated only sketchily. The social derivation of personality is discussed, with the clear implication that group membership affects personality. But the rights and responsibilities and duties of the individual are not considered. The concept of the group is treated in such a manner as to emphasize the existence of extensive variations in group structure. The essential nature of a democratic society is described; the idea of society as a complex of interpenetrating and interacting social groups may be implicit. In this respect, therefore, the materials do, though without explicitly stressing any values, impart many of those emphasized in the preceding chapter on groups in a democratic society.

Ethnic problems are presented in some detail. Whether the discussion helps students to think more easily of the members of out-groups as in-group individuals is uncertain. In outline form, however, the syllabuses do provide materials leading to an understanding of the role and problems of ethnic groups in our society. When America is depicted as a nation in the making, ethnic groups are implicitly included within the in-group framework where each is making a contribution to a new pattern of culture.

Surveys emphasizing community or regional needs

This type of survey represents a newer method of developing introductory social science courses. The special contribution of this material is in approach rather than content. The student is introduced to ideas by means of materials relating to his familiar, local situation. Two syllabuses state this aim in the following ways:

It was felt that the effectiveness of your introduction to modern society would be in direct ratio to your understanding of your role as an individual in that society and, further, that an honest and forthright

recognition of the racial factor as a prescriptive influence upon your individual role in the social order would add appreciably to the meaningfulness of the introduction.

. . . . .

Greater use of what you already know about the natural, social, esthetic, religious, and literary features of the situation in which you live.

A Negro college using this type of survey, for example, is interested in teaching the student to recognize the influence of the racial factor on individual behavior in our society. The syllabus used in one college discusses social problems within the context of race relationships in the United States. The hope is that this treatment will aid the student in assigning to race its proper significance and will help him proceed to a "fuller understanding of modern society." This particular syllabus starts off with the concept of a region, deals with the folkways of the region in question, and then proceeds through a consideration of geography to a discussion of its political, economic, and sociological problems. The chief limitation of this type of approach is that it excludes pertinent social problems having no direct relevance for the particular region under study. There may also be overemphasis on purely local problems, which might help to develop in students an undesirable provincialism.

The idea of the individual is presented in the context of discussion of a world in conflict. The contemporary individual is shown to be the product of an industrialized society; his personality development is influenced by the strains and stresses of modern life. The social conditioning of the human individual is further related to the problem of race. How the biological individual becomes a social being is discussed. The mechanics of social behavior are analyzed and related to the development of prejudice. The phenomenon of hatred is considered. Variability among individuals is brought out in discussions of intelligence. The emphasis is on the relation of the individual to the particular culture pattern of which he is a part.

Culture is presented as highly variable. The differing forms it may take affect the nature of group organization within them. The group is regarded as the product of a prevailing culture; the concept of wide variation is, therefore, carried over from the culture to the

group. This point of view is, however, limited to only one of the syllabuses analyzed.

The group is treated in connection with the consideration of poverty, races, minorities, and nations. Such treatment imparts the idea of wide diversity among the groups in our society. What membership means in such groups as a race, a minority group, and a nation is considered in the process of defining them. Explicit and systematic treatment of the idea of the group as such is rare.

Since the approach in these surveys is in each instance through the local needs or problems of the group using them, racial and ethnic groups are accorded a somewhat limited treatment. One syllabus used in a Southern Negro college provides major treatment only to the Negro group. In a midwestern college, major consideration is given the German-American and Swedish-American groups. The limitation of this approach lies in the fact that some groups of crucial importance are either excluded from consideration or are given minor treatment. The Negro college syllabus devotes minor treatment to Jews, Mexicans, and Indians, and none to Germans, Swedes, and other groups with a European background. The midwestern college syllabus gives brief treatment to Negroes and none to Jews, Mexicans, or Italians.

In the Negro college syllabus, the concept of race is looked at within the context of world race problems. The midwestern syllabus approaches the problem from the point of view of cultural diversity. In the one case, race problems in Europe, Africa, and Asia are examined. In the other, intergroup relations are treated from the point of view of American immigrant history. Both emphasize the role of ethnic and racial groups in contemporary civilization, but within a somewhat narrow range.

Race is presented as a questionable cultural concept and as a "bio-anthropological phenomenon." Attention is paid to the popular fallacies of race, and the significance of the racial myth is pointed out. The frequent error of referring to the Jewish ethnic group as a race occurs here, as it does in the other types of survey examined. The additional error is made of referring to the ethnic groups in the Baltic and Balkan areas of Europe as "races."

Religion is treated at length by one of the syllabuses in an exemplary historical manner. The aim of this presentation is to "inter-

pret a number of the religions of the Middle West in terms of their vital connections with other facets of human experience." Materials are presented showing how religion has shaped historical development and how it affects human relations in the present. The three major religions in the United States—Protestantism, Roman Catholicism, and Judaism—are treated in detail. The variations within each are presented. In the treatment of the Protestants, materials on the following groups are presented: Lutherans, Episcopalians, Presbyterians, Congregationalists, Mennonites, Amish, Baptists, Disciples, Mormons, and Christian Scientists. The Roman Catholic Church is described as including elements of both modernism and traditionalism. The existence of divergent points of view with Judaism is noted.

In each instance, an objective historical account is given. For example, in detailing the early history of Christianity, reference is made to the "Jewish Christians in the First Century A.D.," "Jesus a Jew, faithful to the law," and "the Jewish Christian Church at Jerusalem." References of this type, as has been noted, are infrequent on the secondary school level. They are also rare on the college level, since few of the syllabuses treat religion in any detail. A full treatment of diverse religions tends to leave in the student's mind an objective, comparative impression of various religious groups. An understanding of their development and of their contemporary relationship to one another is made possible through a detailed historical presentation.

Surveys of this type are remarkably deficient in their treatment of the techniques of social relationships. In most of them no attention is paid to the phenomena of scapegoating, discrimination, tolerance, and cooperation. One of the syllabuses does not even discuss the general problem of prejudice. The materials deal with the problem of social relationships incidental to a discussion of race, religion, ethnic groups, and immigrant problems. Anti-Semitism, anti-Catholic agitation, and anti-immigrant agitation are discussed in this context. Race conflict is explained in terms of its effect on social relations. Ethnic prejudice is considered in a general discussion of the phenomenon of hatred. Factors contributing to the development of prejudice are considered in connection with the growth of personality, the inference being that prejudice is a social phenomenon

incorporated into the personality structure through social experiences.

Many pertinent social problems, such as those dealing with propaganda, assimilation, and Americanization, are excluded from this type of survey. The danger here lies in the development of parochialism; the exclusion of general social problems weights the material in the direction of local provincial concerns.

The concept of the individual is treated with full cognizance of the dependence of personality upon social factors. The development of personality is related to the strains and stresses of contemporary society. This approach emphasizes the forces which influence contemporary personality types and the manner in which group structure molds personality. One syllabus contains a brief discussion of liberty and freedom, but this is not tied in with the rights and privileges of individuals in a democratic society and their implications for personality.

The nature of personality development is also considered from the point of view of race; the manner in which race may influence such development is shown. This type of treatment is carried to its logical conclusion in an analysis of hatred and prejudice. Hatred is presented as a social fact dependent upon cultural influences for its existence; a tendency to exhibit prejudice and hatred, therefore, becomes a personality peculiarity amenable to change.

College Texts in Sociology and Introductory Social Science

Textbooks, too, exhibit a multiplicity of approaches to intergroup relations. College texts, as contrasted with high school texts, are in general more factually accurate and present a more systematic and carefully integrated view of the groups functioning in society. At the higher educational level, it is feasible to present to the student a more comprehensive ideological framework for his social thinking. While the discussion may be more theoretical, this does not necessarily reduce the number of facts presented. The greater maturity of the students permits more adequate factual coverage and the mention of divers matters on which the secondary school is still restricted or silenced.

The college texts contain less of what may be deemed by some

to be preaching or moralizing. The pointing-out of ethical implication of social issues should not, of course, be confused with preaching. In most cases, social reform is approached, if at all, indirectly rather than directly. The desire to remain scientific, objective, and impartial often leads the author to present two or more views which may conflict. Often, he does not "take sides," although his sympathies are not always well concealed.

In college texts there is less discussion of specific groups, except in so far as they are used for illustrative purposes. Emphasis is on the general and the abstract. For example, in discussions of religion, the church as a social institution receives far more emphasis than does any particular church or the problems society faces today due to the prejudices felt by the members of one religious group toward the members of others.

Widely used college texts are in general characterized by restraint and caution. There is less oversimplification, overgeneralization, confusion of terms, or unbalanced treatment than in school texts. The desire is manifest to define terms precisely and to use them in accordance with their definitions. The authors are only partially successful, however, in realizing this aim. Again, the term which most often proves troublesome is race. There are fewer flat statements and resounding pronouncements than in high school texts. It is often true that more questions are raised than are answered; the purpose of the texts, however, is to provide factual framework and intellectual tools for thinking through problems.

In contrasting the sociology texts and the texts surveying the whole field of social science, the following differences appear. Coverage of sociological topics in the sociology texts is wider, while the surveys are more selective. The inclusion in the surveys of material from the fields of government and economics tends to exclude much sociological material. This sometimes leads to full treatment of a few topics; in other cases, it leads to brief treatment of practically all. Discussion in the surveys is less theoretical and more pointedly factual. Sometimes, they make more sweeping generalizations, but their chief purpose is to present factually accurate material.

In general, there is less material in the college texts than in the high school texts which could be construed as being inimical to good

intergroup relations. Not only do they present fuller accounts, but they make fuller recourse to recent research findings and scholarly studies in the various related fields. While the approach of the college texts is in a sense less "popular," the effort is clearly apparent to make them readable and to arouse serious interest on the part of the student. The major responsibility of the authors, as revealed in the texts, is to provide a factual basis for thought and, possibly, for action, though it cannot safely be taken for granted that action will actually follow.

The group

In most cases, a technical approach is made to the study of groups. Concern for definition, classification, and comparison of the various types of groups seems to overshadow concern for good relations. The definitions are markedly similar in emphasizing common interests and purposes and cooperative action. The power of the group over the individual in modern society is stressed, its capacity to shape the individual being of greater importance than individual ability to alter the group. The reciprocal relations between the group and its members are, however, pointed up.

There seems insufficient recognition of the variability of the individuals who compose groups. The group is not adequately pictured as a norm with a range of members exhibiting the specific quality of normativeness in greatly magnified or greatly minified form. A notable exception occurs: one text conceives of group membership as forming a bell-shaped curve; the extremes are often cut off to form separate groups, as in the case of criminals on the one hand and martyrs on the other. Another text discusses the group as a social mass having finely graded strata of power. This conception of subordination and superordination, or of a "pecking order" within the group, effectually destroys a conception of a group as the mere additive conjunction of a number of identical human integers.

One point on which all the texts are in agreement is that the group is a culture-bearing agency which is tremendously important in personality structuring. In general, there is little emphasis upon the intrinsic worth or dignity of the individual; his worth is socially conferred as he wins social status or group recognition. One text, however, observes that recognition of the potential worth of the

"other fellow" is necessary to undermine intergroup antipathy such as often exists between Negroes and whites. Only in connection with the discussion of primary and secondary groups is the matter of personal worth and its recognition commonly discussed. In making this distinction, it is shown that primary group interests frequently have to bow to those of larger secondary groups. The primary group, one text points out, fails to equip us to view groups objectively and to plan intelligently for their improvement. Others assert, on the contrary, that primary groups carry our finest values and are most important in shaping human personality; they are at the same time presumed to function in an arbitrary manner denying freedom to their members. Another author says that in the primary group, cooperation is spontaneous, but that it becomes compulsory in secondary group relations where coercive controls operate.

One text takes the position that when our primary group sentiments come into conflict with the welfare of the nation as a whole, "the greater good demands that we give precedence to derivative group ideals." In the interests of a better America, "regional-mindedness" in the attitudes of our legislators might well give way to "national-mindedness." Such a presentation implies the extension of in-group treatment to ever-larger aggregations of human beings.

Individual worth is looked upon as a key concept in a democracy; this is made apparent by contrast with other systems of government. Under a totalitarian philosophy, the state is supreme and is an end in itself. Individual rights are destroyed. The state, through the use of military power, secret police, repression, purges and propaganda, extends its power over the individual, the family, industry, agriculture, labor, and the schools. American democracy, on the other hand, is "based upon orderly processes of change, the use of the ballot, constitutional government, individual rights, and the equalization of opportunity. These achievements are not maintained automatically but only by constant struggle and vigilance."

Individual worth and dignity are further emphasized in discussions of the process of Americanization. American democracy, these texts explain, implies four freedoms: freedom of speech and expression, the freedom of every person to worship God in his own way, freedom from want, and freedom from fear. One of the surveys stresses group responsibility for individual welfare. Still another

deals with the deprivation of civil liberties suffered by minorities. This survey also devotes a section to the rights and privileges of the individual accruing through full access to civil liberties.

These materials bring out the nature of cultural diversity and the characteristics of democratic unity. Sectional and cultural differences within the United States are pointed out. One syllabus, while presenting cultural diversity as a desirable value at one point, presents it in an undesirable light in a discussion of the social organization of the Roman Empire. The late Empire is described as a social system in which diverse religions and cultures existed side by side and in which toleration was practiced. Then it is observed that cultural diversity was one of the factors contributing to the Empire's decline.

It is the contention of one author that the "big society" composed of many heterogeneous out-groups is forced to employ stereotypes of the members of the several groups composing it in order to make communication possible at all. While it is recognized that stereotypes are likely, by their very nature, to be misleading and provocative of trouble, their use is deemed imperative. But when social attitudes are formed largely in terms of stereotypes, it is small wonder that intergroup relations are often hostile. The question is certainly open of whether communication among groups must of necessity be in terms of stereotypes that so often distort the view. The dilemma which these varying views suggest is not resolved in the texts. Almost nothing is said which is helpful in suggesting ways through which the values of the primary group could be applied to the wider society.

Discussion of in-groups and out-groups is reasonably frequent, but little is done to suggest how the in-group can become more comprehensive and include more persons now belonging to out-groups. In-groupness is looked upon as "the development of the we-feeling in associates and their growth in capacity and will to act together." The extension of this "we-feeling" to others is clearly called for, but how is it to be achieved? No answer is suggested by the college teaching materials.

The texts devote considerable discussion to the manner in which the individual is influenced by the group, how he expresses himself through groups, and how he may use the group as a device for

giving vent to his frustrations; the latter is usually directed to members of out-groups. With the approval of the in-group, the individual is thus afforded a fine opportunity for expressing his aggressive impulses. It is assumed that, if this were not possible, the individual would wreak his hatred upon members of his own in-group. Personality tensions are eased through assigning to out-group members responsibility for our self-made ills and through the development of superiority feelings toward those so unfortunate as not to belong to our own group. Most of the texts discuss and illustrate the feeling of ethnocentrism which is basic to these processes. They are, moreover, quite free from unconscious expressions of ethnocentrism on the part of the authors themselves. Warnings of the dangers inherent in ethnocentrism are frequent.

Occasional reflections upon other groups which reveal ethnocentrism appear, as is illustrated in the following comment on racial and cultural purity. In discussing the exclusion of immigrants, the writer of one text, seeking to justify exclusion, speaks of "people's reluctance to become a hodge-podge of diverse colors, tongues, and faiths, with the most discordant moral and economic standards." Similarly, the same author, in discussing discrimination and the means of allaying injured feelings writes of the Malays of Borneo, "Once they have scored off the whites [in football] they do not mind conceding their superiority in the matter of government." Such statements are made in spite of the fact that the author states elsewhere that no race is inherently superior or inferior to another.

Discussion of personality is on a considerably higher level in the college texts than in those intended for high school use. There is less of the "glamour," "how to influence people," and "success story" treatment and more of sound psychological definition. The prevailing approach is that of cultural determinism. Many of the definitions given tend to become technically involved and to reveal little about the worth and dignity of human personality or the respect which should be accorded it. The complexity of personality is stressed, but emphasis is insufficient upon the ways in which such factors as color and creed serve as basic determinants. Conspicuous by their absence are case studies and life histories portraying concretely how the personalities of minority group members are often distorted by the pressures exerted by the majority culture.

The processes through which unity and diversity develop in our society are brought out in discussion of such concepts as Americanization, accommodation, and assimilation. Americanization involves the social adjustment of the newcomer to the American environment; it is not, however, limited to immigrants. The materials point out that native Americans, too, are involved in this reciprocal and edifying process.

The varying historical approaches to Americanization are presented—the dominant-group theory, the melting-pot theory, and the theory of cultural democracy. The dominant-group theory holds that the newcomers must do all the changing and mold themselves into the form of the dominant group. This theory, as the materials point out, emphasizes a "negative attitude toward the past of the immigrant." There is little discussion of cultural democracy. The belief seems to be prevalent that the melting pot does not melt, even if it should. One author, without offering any criticism of the theory, says, "The future of the American 'melting pot' is still open to argument." It is recognized as inconceivable that the individual should "throw himself, cultural patterns and all, into the melting pot, and lose his racial identity in his adopted national group." Some skepticism is shown for Americanization programs built around this idea, since it has unfortunate connotations relative to inferior peoples. One author asks, "Do we not rather want him [the immigrant] to contribute his unique portion to our social order and retain his best differences?"

The process of spiritual incorporation involved in assimilation is usually taken for granted, a process often hastened by intermarriage. The concept of "diversity within unity" is not stressed. A cooperative culture is less often contemplated than a fused one or one made up of numerous segments. There is, it is true, frequent admission that no one culture contains all possible worth-while elements; but that a culture is possible which is not dominated by one set of values and folkways is less often considered. Without clear acceptance of the concept of cultural democracy, the artificiality of much of the Americanization process is noted, and the dubious wisdom of surrendering too swiftly and too completely one's old culture in favor of a new one is pointed out. Most authors appear not yet to

have reached the point of advocating cultural democracy but show signs of disaffection with the melting-pot theory.

Ethnic groups

Separate sections in the texts are seldom devoted to specific ethnic and cultural groups; an occasional paragraph appears here and there. Not infrequently, incidental references to such groups are used for illustrative purposes.

The term "ethnic group" is seldom used; nationality is more common. Groups are sometimes carelessly referred to as races even where, as in the case of the Jews, they constitute not a race but a nationality or religious or cultural group. Most discussion of ethnic groups falls under the topics immigration and assimilation; a very considerable part of the treatment is historical and statistical. Reasons for immigration to America are often listed, the processes of adjustment are stressed, and listings of group contributions or famous names frequently occur. The tendency to classify immigrants as either "old" or "new" does not appear, but the customary invidious distinctions between them on a subjective basis are made.

Occasionally, an author slips into the error of condemning whole groups of immigrants by saying that they became "unassimilated masses." Voluntarism is presumed to explain the residential segregation of certain groups. A natural desire to enjoy the fellowship of people speaking their own tongue and laboring at the same low-paying jobs is not balanced by the facts of economics which effectually barred immigrants from any other course. Little is done to disabuse the minds of students of the "myth of pure voluntarism." Mixed causal forces were at work and are not adequately noted. There is much deploring of cultural islands, but few suggestions of how two-way bridges can be built.

In these texts on the whole, there is a considerable amount of debunking concerning immigrants. An effort is made to break down stereotypes of foreign peoples. The idea that immigrants have a higher crime rate than the native born is disproved, as are other misconceptions. Little discussion of separate nationalities appears. This tends to impartial discussion of immigration as a sociological process, but it does nothing to correct misconceptions or destroy preju-

dices concerning national-origin groups which may have been acquired at earlier stages in the educational process. Confusion between ethnic and cultural groups on the one hand, and racial groups on the other, is a fault of which many of the authors are guilty.

There is general agreement in these teaching materials that the Jewish people are not a race. One author implies that they once were when he says that they are a "race-conscious group" who have long since ceased to be a racial type. There is considerable discussion of Jewish history, especially of the early history of Judaism. Nowhere is there even a brief treatment of the Jew in the modern world, although frequent references are made to historic persecutions of the Jews and to the anti-Semitism of Nazi Germany. One text speaks of the Jew as being "racially diverse," probably meaning that there are Jews of many nationalities. Another presents the view that the Jew is essentially a personality rather than a racial or religious type, and says that his fluctuating psychic type has been produced by variations in social ostracism, suffering, abuse, persecution, and the unique adjustments which individuals make to such treatment. Jewish cultural contributions are often noted. One text goes so far as to say, "Yet it is doubtful if any group of people have contributed as much to human welfare and advancement as the despised Jew." Jewish figures of eminence of our own day such as George Gershwin, Irving Berlin, Louis Brandeis, Felix Frankfurter, Albert A. Michelson, Albert Einstein, and Franz Werfel are cited as proof. The constructive participation of Jews in municipal, state, and national politics is noted. One author mentions their struggles to obtain greater social and economic justice. He writes, "They have protested against unjust economic conditions, and have urged a more just distribution of wealth than now exists." It is unfortunate that this author indulges in a well-meant overgeneralization conveying the idea that all Jews are interested in economic reform, better housing, antilynching laws, and the preservation of free speech. Another author remarks upon their cooperation with Gentile groups where economic welfare is involved. The very low divorce rate among Jews is singled out for comment, as well as the slight incidence of alcoholism among them. This last tendency leads one author to call them the "wine-proof people of today," a complimentary overgeneralization.

The stereotyping of the Jew is frequently mentioned. It is pointed out that non-Jews fail to make the distinctions between Jews of different nationalities that the Jews themselves make. Variations on the basis of wealth, social class, education, degree of orthodoxy in religion, and so forth are largely ignored in the texts, as they are in popular thinking. One volume points out the anomalous position of the intellectual Jew, a strife-torn marginal man whose religious tradition favors clannishness but whose intellectual training disposes him to cosmopolitan associations. It is noted that the very word Jew is a highly emotionalized stereotype; one text includes as a case problem the account of a Gentile schoolboy's indignation at having his Jewish school friend called a Jew. Significant discussion questions are based upon this brief account.

No adequate discussion appears of the historic or contemporary roots of anti-Semitism, the dangers it involves, or the steps necessary to reduce its virulence in the modern world. One text does point out that trifling experiences, especially in childhood, are often points of infection. One author claims that literary characterizations such as those of Shylock in *The Merchant of Venice* or of Fagin in *Oliver Twist* can produce anti-Semitism.

Nature of race and racial prejudice

All of the books, except one, contain rather lengthy discussions of the nature and implications of race. There is remarkable agreement as to definition; their exact language varies, but all definitions agree that race has a narrowly biological meaning. It is sharply distinguished from culture. One text says explicitly, "No evidence is available to show that preferences for one culture trait rather than another are due to inherent temperament" having a racial foundation. There is general agreement that Jews are not a race, that Aryans are not a race, and that Germans and Americans do not constitute races. The extreme difficulty of selecting the physical criteria of race, of identifying them, and of applying them in the case of specific individuals is so easily demonstrated that the term becomes almost an abstraction. But feeling and thinking in terms of race, however erroneously, are so ingrained that the popular concept cannot be entirely ignored.

The point is repeatedly emphasized that no race is inherently

superior or inferior; the capacities of the individual are instead significant. Particular emphasis is placed on intelligence as an individual variable. The point is made again and again that there are no "pure" races and that what seem to be racial attributes are constantly changing with changing environmental conditions and racial mixture. Some authors contend that the group is strengthened by such mixture, while others say that science has not yet given us an answer or that "race mixture appears to be neither good nor bad in itself."

Race prejudice is handled differently by different authors, some contending that a distinction must be made between race antipathy and race prejudice. The former is presumed to be due to the arousal of adverse sensory reactions. One author, in describing this feeling, writes:

> The persons against whom antipathy is expressed usually cannot help themselves; they generally find such antipathy impossible to allay or to overcome, especially if it be due to color of skin or to facial angle.

Such passages may well be used by some students as an authoritative and convenient support for the rationalization of their own prejudices. The inclusion of such statements in a textbook seems unwarranted, regardless of what additional statements concerning race prejudice may be made. We cannot, of course, blink away the fact of prejudice. Its concrete results are delineated in the texts. These include the cultural and/or physical segregation of the minority group, derogation, excessive competitiveness, and persecution in a variety of ways, both subtle and unsubtle. In its extreme form, organized prejudice, known as racism, becomes a national obsession. This point is frequently made; but the danger to the United States from this form of social malaise is not pointed up.

The phenomenon of race prejudice is explained by one author in terms of group prejudice, the inference being that it is socially derived and is dependent upon the attitudes and customary actions of one's own group. Racial prejudice, therefore, "can be directed toward a particular individual only by identifying that individual with a group, and then by projecting toward him the attitude already formed toward that group." The emotional composition of race prejudice is described as consisting of varying mixtures of hatred,

dislike, resentment, distrust, envy, fear, feelings of obligation, possessive impulses, and guilt. According to another author, the elements of prejudice lie in two areas: (1) the fact that "two groups, social, ethnic, or economic must live together," and (2) the fact that "the subordinate group is limited in its privileges and opportunities in society." Control of prejudice hinges on the condition that the subordinate groups be no longer considered a threat. Provision of opportunities for intimate contacts, in which individuals come to identify themselves with one another by coming to understand one another's personal experiences, will aid in achieving this desired result. The error in this presentation lies in its oversimplification.

Some texts employ the concept of caste to describe Negro-white relations in the United States, but the term is not clearly defined, and its full implications for a democratic society are not pointed out. Its use is limited to Negro-white relations; in reality, social castes exist within a number of groups.

Negro-Americans. Despite segregation and caste structuring, Negro culture in the United States is not essentially separate; it is merely a special edition of the culture of the white majority. Most of what was culturally peculiar to the African Negro has been lost. De-Africanization was swift and complete. Several authors display approval of this complete or nearly complete assimilation into American culture. Some texts continue to refer to the "Negro problem," to the "race problem," or to the Negro race as an "outstanding problem." The involvement of all Americans, regardless of color, in the problem is not properly stressed. The insecurity felt by both whites and Negroes is pointed out, and the frustrations suffered by educated Negroes are indicated as the social dangers they actually are. In general, the issues are well stated; there is little in the texts to incite or support prejudice.

On the other hand, little material deals with the improvement of race relations, or attempts to help those who are already prejudiced to overcome their prejudices. Many facts are given, but it has been shown that facts alone are not of much help to persons with strong prejudices. Vague allusions are made to lessening competition between whites and Negroes, since competition creates insecurity and consequent aggression. But how competition is to be reduced in a social order based upon it is not suggested.

One text presents the theory of "parallelism"—that is, equal but separate institutions—though without advocating it. Several authors praise the work done by biracial committees and commissions, but this can hardly be accepted as a final solution to the problem. One text quotes a statement to the effect that there will be no solution in our time. While this may be true, such a statement, unaccompanied by suggestions for immediate action that will contribute to a solution at some possibly remote future date, tends to create in the student a feeling of hopeless resignation to the *status quo*. Without underemphasizing the peculiar difficulties which beset persons of color in the United States, it would be possible to discuss their stake in the solution of many problems—social, political, economic, and cultural—which seriously affect the future welfare of all Americans. The very fact that they are recognized and treated as common problems can of itself do much to bring Negroes and whites into a cooperative relationship on an equal plane.

Japanese- and Chinese-Americans. Far less consideration is given the members of the Mongolian race than is given the Negro. The the most common statement concerning them is to the effect that conflict between them and members of the white race is due to economic competition, a competition varying directly with their concentration in local communities. In general, due to their relatively small numbers, they are not presumed to constitute a serious problem. While they are a different race, racial antipathy toward them is not attributed to whites. Does this not make suspect the antipathy presumably felt by whites toward Negroes? Does not the latter clearly turn out to be the result of a constellation of cultural factors? The existence of prejudice is admitted, particularly toward the Japanese, who, in spite of the fact that they came from a complex civilization distinctly unlike ours, readily learn our ways. Their intelligence is not questioned, but racial difference, especially color visibility, is held by one author as sufficient ground for their exclusion. This author assumes that the American people abhor a "hodgepodge" (an emotionally colored word) of any sort and are justified in avoiding one so far as possible by exclusionary tactics. Another author goes to the extreme of saying, "In fact they [the Japanese] are highly unassimilable." What does this statement mean? Has not their successful cultural assimilation been the strong-

est reason for the dislike shown them by native whites? This statement would seem to be fallacious, in addition to employing an incorrect term to describe biological amalgamation. Japanese marriages to native white Americans are, it is true, not common; but this in no way establishes the truth of the statement; amalgamation and assimilation do not necessarily march side by side.

The Chinese are seriously neglected in the college texts examined. Only one mentions them in any detail aside from historical sketches of Chinese immigration. This author holds that the accommodation of the Chinese to American life is "excellent," far better than that of the Japanese. "It has been achieved," he writes, "by a policy of strict segregation and the maintenance of a separate cultural life." "The Japanese who are probably more fully assimilated into American life, are more poorly adjusted," he adds. In addition to the confusion created by the use of the term "assimilated" in a somewhat different sense than other authors use it, we are led to wonder whether such a statement does not constitute tacit advocacy of segregation as a social policy. Is accommodation what we most desire?

The many problems faced by Japanese- and Chinese-Americans in our society and the relation of whites to these problems are ignored. In the light not only of our own internal difficulties, but also of our widening contacts and responsibilities with respect to the millions of Mongoloid peoples in Asia, a profitable, concrete approach grounded in our own cultural milieu is being sadly overlooked. While there is little in the texts which would worsen our relations with Oriental peoples, there is little that will help to improve them.

Indian-Americans and Mexican-Americans. Although these two groups are in many respects culturally different from each other, they are discussed together because they are racially similar and because both groups receive scant notice in the texts. Accounts relating to them are brief and factual. The Indians are referred to in one book as a "national minority" capable of limited cultural assimilation. The government, this text goes on to say, has fostered cultural autonomy for the Indians; this effort is looked upon with approval by the author. The preservation of Indian traditions, arts, crafts, and ceremonials is considered wholesome. But a policy of segregation, while well designed to preserve cultural distinctiveness,

is not suited to the development of genuine cultural democracy. The failure, from the point of view of the total society, of the policy of cultural isolation is clearly indicated by the statement in the same text that Indians educated outside of Indian culture look with scorn upon tribal life and enter into conflict with their elders. Cultural marginality is thus seen to be a source of personality disorganization as well as cultural conflict.

No up-to-date and significant discussion is to be found of the problems faced by Mexican-Americans and their white American neighbors. A few historical facts and such observations as that most Mexican-Americans are unskilled migratory workers or tenant farmers are deemed sufficient. It is pointed out that the presence of Mexican-Americans aggravates problems of housing, education, economic competition, and racial prejudice. The factor of color visibility operates with the Mexican- just as it does with the Negro- and Japanese-Americans. The general effect of such discussions is to convey the idea that Indian- and Mexican-Americans do not constitute a particularly desirable group. Nothing is said about their contributions or their good qualities; this is true to a considerable degree of all racial groups. College texts in general afford even less information which would lead to sympathetic appreciation of the people of other races than do high school texts.

Religious groups

The texts show more concern for religion as a social process and for religious institutions in the abstract than for particular religious groups and their relations with each other. Differences are noted by some authors in the approach of varying religious groups to human problems. Almost no mention is made of the possibility of using religion as a unifying social force.

Most of the text material relates to Christian groups. One volume discusses in a sympathetic way what are called "post-Theological religions," such as pantheism, humanism, and the "religion of science." It is the opinion of this author that most people are not taught to accept such beliefs as religious, but that some religion of this type is "accepted by a large portion of the masses who have lost their theological or personalistic conception of religion" and that "such religions are constantly growing in importance." He believes that

the acceptance of theological religion by many communicants is merely nominal. Such statements indicate that not all college texts, at any rate, are unfair to the nonbeliever, as many high school texts seem to be.

Judaism is not given full or enlightening treatment. The religion of the early Jews is considered merely as a forerunner of Christianity. It culminated, as one author puts it, in "Christianity with its claims as a religion for world use." Another author says that the search for justice lies at the heart of Judaism; another emphasizes its strong social content, its emphasis on righteousness and mercy and the fact that it is less centered on other-worldly affairs than are some other religions. One text mentions the extensive social welfare work of members of the Jewish faith. There is, however, no discussion of the religious organizations, beliefs, and practices of the modern Jew, nor of the marked differences among them in religious matters.

Discussion of the Catholic Church is more ample and shows a pronounced contemporary approach. One oversimplified statement appears, bearing upon the history of Catholicism: the author states that Catholicism provided a "rigid religious doctrine to meet the needs of uneducated people." Of course, it met the needs of more than the uneducated, and, as another author notes, its rigidity was balanced by considerable adaptability. This author observes that while Catholic organization is "rigid and conservative," it is "at the same time flexible and capable of both historical and geographical adjustments."

Many authors note numerous liberal trends in present-day Catholicism. Frequent references are made to papal encyclicals which deal with labor problems, minimum wages, child welfare, war, economic exploitation, and other social problems. On this topic, one author writes:

> Although many Protestant Churches would not have tolerated at that time a discussion of such questions by their ministers, the head of Roman Catholicism sixty years ago maintained that the state should protect the workers through regulation concerning the length of the working day, the labor of women and children, adequate conditions of labor, minimum wages, and Sunday rest. . . .

Little appears that can be interpreted as fostering religious prejudice, although one textbook writer notes the fact that prejudice

against many immigrants springs from the fact that they are Catholic. And an exception must be made with respect to one author who severely criticizes the Catholic Church; his view, however, is generally anticlerical and includes other religious organizations. He contends that the church is more concerned with holding its own members than with winning converts and interprets this as a sign of conservatism. Concerning its efforts in Mexico to "lure" members into "free unions" dominated by the church, he remarks as follows:

> Such tactics only excited the sardonic mirth of men who had risked their skins for the exploited workers years before the clergy showed a spark of interest in them.

He claims further that such highly organized religions take an economic toll and consume too much of the time of their adherents. He writes further:

> An ascendant clergy invariably presents conduct in false perspective. The *social* virtues—sobriety, truthfulness, fair dealing, helpfulness—are thrown into the shade by the *religious* merits of devoutness, strict observance, church attendance and support. The offenses which shook theologians, such as heresy, blasphemy, and scoffing are painted so black that lying, dishonesty, and injustice look but gray. In the end you get a people austere and devout but not truthful, loyal, and kindly.

This author accuses the Protestant churches of the seventeenth and eighteenth centuries of being even more complacent than were the Catholics about the evils of slavery and the slave trade. His tone is that of "a plague on church and chapel alike."

The texts tend to emphasize the shift from negative to positive controls in religion, increasing secularization with the state overshadowing the ecclesiastical authorities, and the movement toward what some call a "more enlightened type of religion." The conflict between the orthodox, the less orthodox, and the nonbeliever which results from such factors is not discussed, nor are the competition and conflict between the two major branches of Christians. Little information is offered which would provide sympathetic insight into the beliefs and practices of the major religious groups in America today; little aid is offered those already holding prejudices.

Cooperation among the three major religious groups is suggested in several of the texts. One statement to this effect reads as follows:

When Catholic, Jew, and Protestant stand shoulder to shoulder on a commonly accepted social welfare program, a new social order may be envisaged.

Another pictures on the same page three leaders in the secularization of religion—Rabbi Stephen S. Wise (Jewish), the Rev. John A. Ryan (Catholic), and the Rev. John Haynes Holmes (Protestant). There is no discussion of the legion of minor sects against whom much prejudice is directed.

In general, the divisive aspect of religion receives fuller treatment than its unifying aspect. The superiority of the Christian faith is usually unquestioned. There is relatively little correlation of religious beliefs and practices with the broader issues of politics, social questions, and economic reform. While a somewhat schematic and sociologically technical approach to religious groups is appropriate on the college level, it would be possible to preserve such an approach and still discuss in concrete terms some of the more perplexing issues arising from the relations of different religious groups to one another in the United States today.

Techniques of social relationships

What is the evidence concerning the treatment of in-groups and out-groups by the college texts? To what extent do prejudiced statements, stereotyping, discrimination, and scapegoating, as applied to out-groups, appear on the one hand, and tolerance, respect, and cooperation, as applied to in-groups, appear on the other? Ample evidence exists that text authors are almost unanimously aware of these two divergent points of view and that they strive to avoid statements which would encourage hostility. They seem deeply concerned with making students equally conscious of the two different approaches and anxious to avoid disparagement and unfair treatment of out-group members.

Prejudice is clearly defined and illustrated. Preconceptions, unfounded assumptions, and the way in which such attitudes are culturally conditioned are pointedly referred to. The psychological processes through which prejudice serves as a defense mechanism are mentioned, if not always carefully explained. Several of the texts attempt to make a distinction between prejudice and racial antipathy, which is assumed to be a sort of biological repulsion. Such

a discussion does little but becloud the real issue, since it rests upon false assumptions about race and about psychological processes themselves. The unwarranted deprivations produced by prejudice are deplored in many texts, but little is suggested by way of remedy except the acquisition of factual information.

Stereotyping is in most cases discussed in general terms. The use of emotionalized symbols is explained as a propaganda device through which individuals are depersonalized and made mere group units with identical traits. Illustrations are rather frequently given. Negro stereotypes such as "emotionally unstable," "primitive morality," "happy-go-lucky," "boisterous," "carry razors," and "wear gaudy clothes" are listed, with the purpose of showing their dangerous inaccuracy. The authors do not themselves invoke stereotypes.

There is little discussion of discrimination as such, but examples are frequently given of the manner in which certain groups are discriminated against in our society. It is doubtful whether merely calling attention to violations of the democratic theory we profess can of itself do much to minimize such practices. There is need for more convincing proof of the ethical error committed when group discrimination is practiced and of how its continuance produces undesirable effects upon the total community.

Looking at the other side of the shield, we find fairly extensive discussions of cooperation, respect, and tolerance, though they are not always clearly differentiated. Cooperation is as a rule discussed as a sociological process rather than as a social value. The growing need for cooperation is stressed. Its kinds and levels are distinguished, as well as the various aims to which it is directed. Mutual striving for common goals is most stressed. The dangers inherent in intensified coopertion among members of an in-group when in rivalry or conflict with an out-group are pointed out. The desirability is stressed of developing powers of sympathy and imaginative identification with others. How difficult this is in a society where rivalry is constantly stimulated and where wide differences in social power exist is not concealed. One author points out that failure to cooperate and a display of intolerance are largely the result of "prospects of safe indulgence in cruelty." He does not state whether this type of sadism is native to man or is acquired, but the impression given is

that it is very difficult to eradicate. His suggestion is that if there are people with whom we cannot cooperate or whom we cannot treat tolerantly, they should be expelled or debarred from our country. Surely, the offering in text material of this solution to the problem will be extremely unfortunate in its results.

Tolerance is explained by another author not as something a dominant group grants to a subordinate one, but rather as the recognition of a natural right. The point is stressed that this conception of tolerance should be inculcated on children as a fundamental principle of democracy. Children should be taught to respect differences and should learn that being different does not make people either better or worse. Cooperation is depicted as a complement to tolerance. A desirable basis for the development of cooperation, it is pointed out, "may be found by working out a plan of living together with an awareness of difference in point of view."

Some authors limit their discussion of tolerance to the subject of religion. Where differences seem irreconcilable, each group goes its own way and accords the same right to others. But this sort of indifference is not the means by which cooperation among groups, religious or secular, is to be achieved; and it should be remembered that in the continuum of social technique cooperation is the one most to be desired.

Bigotry, it is claimed in another text, is the ruling principle in society. But how does this fact, if it is a fact, help us? How can we temper bigotry? From a somewhat idealistic viewpoint, another text attempts to clarify the goals we are seeking. They are: tolerance, not as an indulgence but as a right; respect for difference, since differences do not make people "better" or "worse"; and unity rather than uniformity. An appeal is made to the student to "Make America Safe for Differences." But sloganizing and the piling-up of facts about cooperation do not help its practice. Occasionally an author notes this fact. One text makes it clear that the *necessary skills* must be acquired in order to make cooperative plans work; cooperation must be learned through patient practice. The texts make little provision for this training. They can legitimately be criticized for omitting descriptions of how cooperative techniques have been learned by various types of groups in the adult world. A few such illustra-

tions would be far more fruitful than many pages devoted to an exposition of cooperation as a sociological process and the great need in the world today for its serious cultivation.

Common errors in teaching materials

To what extent do the authors of the popular college texts examined fall into common errors such as the use of emotionalized terms and sweeping generalizations, oversimplification, yielding to ethnocentrism, and the making of unbalanced statements? The general level of logical and semantic competence is very high. Exceptions do, however, occur.

Only one author is inclined to use emotionalized terms with too free a hand. His repeated references to a "hodgepodge" of peoples, "hellish possibilities that lurk," and "hell's broth cooked up by a capitalist imperialist who thinks darker peoples are inferior" are extravagances which in some cases may do harm to the causes he cherishes.

Overgeneralizations also occur. It certainly cannot be proved that all Jewish people are liberal in their social beliefs or anxious for economic reform, as one text clearly states. Nor is it true that the Malays, once they have scored against the British in football, gladly admit the governing genius of the British. Nor is it true that all "ascendant" clergymen tend to wink at lying and dishonesty if the culprit is properly pious. It is certainly open to question whether bigotry is the ruling principle in society. But it is also surprising to find an eminent sociologist writing, "America has drawn no line against the foreign-born."

Oversimplifications occur less frequently. But the sensible teacher knows that he cannot "extirpate these childish prejudices as the surgeon removes juvenile adenoids," despite the fact that he may wish this were possible. Medieval Catholicsm was not designed solely to meet the needs of an uneducated people. Such a statement is distinctly harmful; sooner or later the student is bound to hear the contemporary Catholic Church referred to as medieval. It is not too difficult to jump from the adjective to the conclusion that modern Catholicism appeals only to the illiterate, the simple-minded, and the credulous. Out of such stuff are prejudices built. Further, the simple policy of closing our doors to people with whom native white

Americans do not freely and easily mix is not the best means by which our society can insure its future unity.

The dangers in ethnocentrism are frequently pointed out. There are, however, mild manifestations of it at some points in discussions of our own culture, chiefly in relation to religion. Attitudes toward other religions are plainly ethnocentric in most cases, Christianity being used as the measurement standard. Without detracting in any way from the merits of Christianity, it would be possible to recognize more clearly the merits of other religions.

Conclusions and Recommendations

Judging by the attitudes expressed in these texts, the authors are sincerely interested in the improvement of intergroup relations even when they are least sanguine about the prospects of betterment in the near fuure. The omission of materials usually thought to be helpful in achieving greater harmony among groups is due chiefly to the opinion of the authors that introductory college texts in sociology and social science fulfill a different purpose, and that material on intergroup relations is somewhat extraneous. Since some such materials are used for illustrative purposes, however, it would be feasible to employ them more extensively and in more pointed fashion. Various sociological principles and social theories can be clearly and accurately illustrated by well-chosen items from the field of intergroup relations. It is recommended that fuller use of such materials be made.

It is recommended that greater care be exercised in presenting such materials. More careful use of terms, freedom from overgeneralization and oversimplification, and the avoidance of misused emotional terms is strongly urged. While the need for improvement is not so great as in the case of high school texts, it does exist.

It is urged that materials on groups be presented in sufficient detail and completeness to avoid inaccuracy. The contemporary aspects of intergroup problems should not be slighted, though historical perspective and analogies ought by no means to be discarded.

It is suggested that sociological principles have applications to social policy and social action which should not be ignored. Without becoming either dogmatic or propagandistic, concrete ways of meet-

ing problems in the field of intergroup relations can be suggested. Where the author does not wish to point out a specific solution, "case studies" or "problems" can be posed at the conclusion of each chapter which will test the principles advanced. Alternative solutions may be suggested.

Too often the facts presented are dissociated from the emotional drives which impel action. The writer must be objective about his facts and his descriptions, but he may, and indeed should, feel strongly about his values. Emphatically committed to the American Creed, a commitment which he should not conceal, he should present situations dispassionately but interestingly. The will to achieve social change and the techniques of social action must be learned, along with social theory and factual data bearing on ethnic, racial, and religious groups. At present, most college texts are unbalanced because slight attention or no attention at all is given the motivations and techniques of social change; their approach is unnecessarily static.

Appendix

Appendix

Teaching Materials Examined

All of the following books were studied by the Committee on the Study of Teaching Materials in Intergroup Relations in the years 1944–45. The report here published makes use of 124 quotations from 61 books. In December 1948 a check was made of the quotations used to see whether later editions of the texts showed a changed point of view or approach to the teaching of intergroup relations. Of the 61 books, 29 have been issued in revised editions published after books for study had been collected by the committee in 1944. Unhappily, the committee must report that only one book out of the 29 revised editions showed a changed, and "improved," point of view in its treatment of minorities. Six books had slight revisions, involving a change of wording but not of meaning in the excerpts used in this study. One book has retained the original words used, but has added a sizable and excellent section on intergroup education. It is probable, of course, that new books have been issued since 1944 which make a positive contribution to intergroup education, but such books are not included in this study.

United States History

ADAMS, JAMES TRUSLOW, and CHARLES G. VANNEST. *The Record of America.* New York: Charles Scribner's Sons, 1942.

ARNOLD, JOSEPH I., and DOROTHY I. BANKS. *Building Our Life Together.* Evanston, Ill.: Row, Peterson and Co., 1939.

BARKER, EUGENE, MARIE ALSAGER, and WALTER P. WEBB. *The Story of Our Country.* Evanston, Ill.: Row, Peterson and Co., 1941.

BARKER, EUGENE C., HENRY S. COMMAGER, and WALTER P. WEBB. *The Building of Our Nation.* Evanston, Ill.: Row, Peterson and Co., 1943.

BEARD, CHARLES A., and MARY R. BEARD. *The Making of American Civilization.* New York: Macmillan Co., 1939.

CANFIELD, LEON H., HOWARD B. WILDER, FREDERIC L. PAXSON, ELLIS MERTON COULTER, and NELSON P. MEAD. *The United States in the Making.* Boston: Houghton Mifflin Co., 1942.

CASNER, MABEL B., and RALPH H. GABRIEL. *The Story of American Democracy.* New York: Harcourt, Brace and Co., 1943.

CHADSEY, CHARLES E., LOUIS WEINBERG, and CHESTER F. MILLER. *America in the Making.* Boston: D. C. Heath and Co., 1939.

FAULKNER, HAROLD UNDERWOOD, and TYLER KEPNER. *America: Its History and People.* New York: Harper and Bros., 1942.

———, and V. PITKIN. *U.S.A., An American History for the Upper Grades.* New York: Harper and Bros., 1945.

FREELAND, GEORGE E., and JAMES TRUSLOW ADAMS (contributing ed.). *America's Progress in Civilization.* New York: Charles Scribner's Sons, 1944.

FREELAND, GEORGE E., EDWARD E. WALKER, and H. ESTHER WILLIAMS. *America's Building—The Makers of Our Flag.* New York: Charles Scribner's Sons, 1942.

FURLONG, PHILIP J. *The New History of America.* New York: Wm. H. Sadlier, Inc., 1938.

HAMM, WILLIAM A. *The American People: From Colony to World Power.* Boston: D. C. Heath and Co., 1940.

HARLOW, RALPH V. *The Story of America.* New York: Henry Holt and Co., 1937.

KELTY, MARY G. *Life in Early America.* Boston: Ginn and Co., 1941.

———. *Life in Modern America.* Boston: Ginn and Co., 1943.

———, and SISTER BLANCHE MARIE. *Early American Life.* Boston: Ginn and Co., 1943.

———. *Modern American Life.* Boston: Ginn and Co., 1943.

McGUIRE, EDNA. *America, Then and Now.* New York: Macmillan Co., 1944.

———. *A Full-Grown Nation.* New York: Macmillan Co., 1937.

———, and THOMAS B. PORTWOOD. *The Rise of Our Free Nation.* New York: Macmillan Co., 1942.

MOON, GLEN W. *Story of Our Land and People.* New York: Henry Holt and Co., 1938.

MUZZEY, DAVID S. *A History of Our Country.* Boston: Ginn and Co., 1943.

NICHOLS, ROY F., WILLIAM C. BAGLEY, and CHARLES A. BEARD. *America Today.* New York: Macmillan Co., 1938.

———. *America Yesterday.* New York: Macmillan Co., 1938.

RUGG, HAROLD O. *The Conquest of America.* Boston: Ginn and Co., 1937.

WIRTH, FREMONT P. *The Development of America.* New York: American Book Co., 1945.

World or General History

CHARLES A. BEARD, JAMES H. ROBINSON, and DONNAL V. SMITH. *History of Our Civilization: Our Own Age.* Boston: Ginn and Co., 1945.

BECKER, CARL L., and FREDERIC DUNCALF. *Story of Civilization.* New York: Silver Burdett Co., 1941.

BOAK, ARTHUR E. R., PRESTON SLOSSON, and HOWARD R. ANDERSON. *World History*. Boston: Houghton Mifflin Co., 1942.

CAPEN, LOUISE I. *Across the Ages—The Story of Man's Progress*. New York: American Book Co., 1945.

EVANS, JESSIE CAMPBELL, and SUZANNE HARRIS SANKOWSKY. *Graphic World History*. Boston: D. C. Heath and Co., 1945.

HAYES, CARLTON J. H., PARKER T. MOON, and JOHN W. WAYLAND. *World History*. New York: Macmillan Co., 1941.

HUGHES, R. O. *The Making of Today's World*. Boston: Allyn and Bacon, 1939.

KELTY, MARY G. *Other Lands and Other Times*. Boston: Ginn and Co., 1942.

KNOWLTON, DANIEL C., and MARY A. WHEELER. *Our Past in Western Europe*. New York: American Book Co., 1935.

LAWLER, THOMAS B. *The Gateway to American History*. Boston: Ginn and Co., 1936.

McGUIRE, EDNA. *The Past Lives Again*. New York: Macmillan Co., 1943.

NIDA, RICHARD H., and FAY ADAMS. *Man, the Nature Tamer*. New York: Henry Holt and Co., 1941.

PAHLOW, EDWIN W. *Man's Great Adventure*. Boston: Ginn and Co., 1942.

ROGERS, LESTER B., FAY ADAMS, and WALKER BROWN. *Story of Nations*. New York: Hery Holt and Co., 1945.

ROBINSON, JAMES H., JAMES H. BREASTED, and EMMA PETERS SMITH. *History of Civilization: Earlier Ages*. Boston: Ginn and Co., 1937.

RUGG, HAROLD O. *Changing Countries and Changing Peoples*. Boston: Ginn and Co., 1938.

———. *Changing Governments and Changing Cultures*. Boston: Ginn and Co., 1937.

WEST, RUTH, and WILLIS M. WEST. *The Story of Modern Progress: With a Preliminary Survey of Earlier Progress*. Boston: Allyn and Bacon, 1938.

Geography

ATWOOD, WALLACE W., and HELEN GOSS THOMAS. Atwood and Thomas Geographies. Boston: Ginn and Co.

Neighborhood Stories. 1935.
Home Life in Far-Away Lands. 1942.
Visits in Other Lands. 1943.
Nations Beyond the Seas. 1938.
The United States among the Nations. 1941.
The American Nations. 1943.
The Growth of Nations. 1943.
The United States in the Western World. 1944.

The World at Work. 1938.

BARROWS, HARLAN H., EDITH PARKER, and MARGARET PARKER. Barrows-Parker Geography Series. New York: Silver Burdett Co.

Journeys in Distant Lands. 1941.
United States and Canada. 1941.
Europe and Asia. 1941.
Southern Lands. 1941.
Countries throughout the World. 1941

BRIGHAM, ALBERT P., and CHARLES T. MCFARLANE. Our World and Ourselves Series. New York: American Book Co.

The New World. 1938.
Our Home State and the New World. 1937.
Our Continental Neighbors. 1938.
How the World Lives and Works. 1944.

CAMPBELL, EDNA FAY, WILLIAM L. NIDA, and VICTOR L. WEBB. *The Old World, Past and Present.* Chicago: Scott, Foresman and Co., 1942.

CARPENTER, FRANCES. *Our Neighbors Near and Far.* New York: American Book Co., 1943.

CASNER, MABEL B., and RODERICK PEATTIE. *Exploring Geography.* New York: Harcourt, Brace and Co., 1937.

CHAMBERLAIN, JAMES F. *Geography and Society.* Philadelphia: J. B. Lippincott and Co., 1938.

COLBY, CHARLES C., and ALICE FOSTER. *Economic Geography: Industries and Resources of the Commercial World.* Boston: Ginn and Co., 1944.

JONES, CLARENCE F. *Economic Geography.* New York: Henry Holt and Co., 1941.

MCCONNELL, W. R. Chicago: Rand McNally and Co.

Living in Country and City. 1943.
Living in Different Lands. 1938.
Living in the Americas. 1939.
Living across the Seas. 1939.
Geography of the Americas. 1945.
Geography around the World. 1945.
The United States in the Modern World. 1939.

PACKARD, LEONARD O., BRUCE OVERTON, and BEN D. WOOD. *Our Air-Age World.* New York: Macmillan Co., 1944.

RIDGLEY, DOUGLAS C., and SIDNEY E. EKBLAW. *Influence of Geography on Our Economic Life.* New York: Gregg Publishing Co., 1938.

SMITH, J. RUSSELL. *Human Use Geography,* Book I, 1942. Book II, 1940. Philadelphia: John C. Winston Co.

———. *Men and Resources.* New York: Harcourt, Brace and Co., 1937.

———. Single-Cycle Plus Series. Philadelphia: John C. Winston Co.

Home Folks. 1939.
World Folks. 1940.

Our European Neighbors. 1942.
Other World Neighbors. 1942.
American Lands and Peoples. 1942.
Our Industrial World. 1942.

STAPLES, Z. CARLETON, and G. MORELL YORK. *Economic Geography.* Cincinnati: South-Western Publishing Co., 1940.

STULL, DE FOREST, and ROY W. HATCH. Our World Today Series. Boston: Allyn and Bacon.
Journeys through Many Lands. 1934.
Our World Today. 1943.

VAN CLEEF, EUGENE. *Global Geography.* Boston: Allyn and Bacon, 1943.

WEBB, VICTOR L., EDNA FAY CAMPBELL, and WILLIAM L. NIDA. *The New World, Past and Present.* Chicago: Scott, Foresman and Co. 1942.

Civics and Citizenship

ADAMS, A. ELWOOD, and EDWARD EVERETT WALKER. *Democratic Citizenship in Today's World.* New York: Charles Scribner's Sons, 1944.

ARNOLD, JOSEPH I., and DOROTHY J. BANKS. *Building Our Life Together.* Evanston, Ill.: Row, Peterson and Co., 1939.

BACON, FRANCIS L., and EDWARD A. KRUG. *Our Life Today: An Introduction to Current Problems.* Boston: Little, Brown and Co., 1941.

BROOME, EDWIN C., and EDWIN W. ADAMS. *Our Democracy.* New York: Macmillan Co., 1942.

BROWN, HOWARD E. *Your Life in a Democracy.* Philadelphia: J. B. Lippincott Co., 1944.

CAPEN, LOUISE I., and D. MONTFORT MELCHIOR. *My Worth to the World.* New York: American Book Co., 1945.

EDMONSON, JAMES B., and ARTHUR DONDINEAU. *Civics in American Life.* New York: Macmillan Co., 1941.

FREELAND, GEORGE E. *America and the New Frontier.* New York: Charles Scribner's Sons, 1942.

HIX, HORACE G., WARREN T. KINGSBURY, and TRUMAN G. REED. *Towards a Better World* New York: Charles Scribner's Sons, 1943.

HOUGHTON, NEAL DOYLE. *Realities of American Government.* New York: Macmillan Co., 1937.

HUGHES, R. O. *Building Citizenship.* Boston: Allyn and Bacon, 1939.

JOHNSON, STANLEY, and WILLIAM M. ALEXANDER. *Citizenship.* Boston: Ginn and Co., 1944.

KEOHANE, MARY PIETERS, and ROBERT E. KEOHANE. *Exploring Your Community.* New York: Harcourt, Brace and Co., 1941.

KEOHANE, ROBERT E., MARY P. KEOHANE, and JOSEPH D. MCGOLDRICK. *Government in Action.* New York: Harcourt, Brace and Co., 1942.

KINNEMAN, JOHN A., RICHARD G. BROWNE, and ROBERT S. ELLWOOD. *The American Citizen.* New York: Harper & Bros., 1936.

MAGRUDER, FRANK ABBOTT. *American Government.* Boston: Allyn and Bacon, 1944.

———. *National Governments and International Relations.* Boston: Allyn and Bacon, 1944.

MUTHARD, WILLIAM M., STANLEY M. HASTINGS, and CULLEN B. GOSNELL. *Democracy in America.* New York: Newson and Co., 1944.

O'ROURKE, LAWRENCE J. *You and Your Community.* Boston: D. C. Heath and Co., 1941.

RIENOW, ROBERT. *Calling All Citizens.* Boston: Houghton Mifflin Co., 1944.

RUGG, HAROLD O. *America's March toward Democracy.* Boston: Ginn and Co., 1937.

———. *Citizenship and Civic Affairs.* Boston: Ginn and Co., 1940.

SALISBURY, W. SEWARD, and ROBERT E. CUSHMAN. *The Constitution: An Instrument for Democracy.* New York: Newson and Co., 1941.

STEINBERG, SAMUEL, and LUCIAN LAMM. *Our Changing Government.* Philadelphia: J. B. Lippincott Co., 1943.

WHITTAKER, MILO L., and OLIS G. JAMISON. *Experiences in Citizenship.* St. Louis: Webster Publishing Co., 1939.

Modern Problems

ARNOLD, JOSEPH I. *Challenges to American Youth.* Evanston, Ill.; Row, Peterson and Co., 1940.

BLAICH, THEODORE P., JOSEPH C. BAUMGARTNER, and RICHARD J. STANLEY. *The Challenge of Democracy.* New York: Harper and Bros., 1942.

BOGARDUS, EMORY S., and ROBERT H. LEWIS. *Social Life and Personality.* New York: Silver Burdett Co., 1942.

COLE, W. E., and C. S. MONTGOMERY. *Sociology for Schools.* Boston: Allyn and Bacon, 1936.

FINCHER, ERNEST B., RUSSELL E. FRASER, and WILLIAM G. KIMMELL. *Democracy at Work* Philadelphia: John C. Winston Co., 1942.

GAVIAN, RUTH W., A. A. GRAY, and ERNEST R. GROVES. *Our Changing Social Order.* Boston: D. C. Heath and Co., 1941.

GOODMAN, KENNARD E., and WILLIAM L. MOORE. *Economics in Everyday Life.* Boston: Ginn and Co., 1943.

GOSLIN, RYLLIS, OMAR P. GOSLIN, and HELEN F. STOREN. *American Democracy Today and Tomorrow.* New York: Harcourt, Brace and Co., 1942.

GREENAN, JOHN T., and ALBERT B. MEREDITH. *Everyday Problems of American Democracy.* Boston: Houghton Mifflin Co., 1944.

HILTON, EUGENE. *Problems and Values of Today.* Boston: Little, Brown and Co., 1940.

HUGHES, R. O. *Today's Problems.* Boston: Allyn and Bacon, 1943.

KASTLER, NORMAN M. *Modern Human Relations.* Boston: D. C. Heath and Co., 1940.

KIDGER, HORACE. *Problems of American Democracy.* Boston: Ginn and Co., 1940.

LANDIS, PAUL H. *Our Changing Society: Its Social, Civic and Economic Problems.* Boston: Ginn and Co., 1942.

O'ROURKE, L. J. *Our Democracy and Its Problems.* Boston: D. C. Heath and Co., 1942.

PATTERSON, S. HOWARD, A. W. S. LITTLE, and HENRY R. BURCH *Problems in American Democracy.* New York: Macmillan Co., 1940.

WALKER, EDWARD E., WALTER G. BEACH, and O. G. JAMISON. *American Democracy and Social Change.* New York: Charles Scribner's Sons, 1938.

WILLIAMS, JOHN L., and PALMER P. HOWARD. *Today's American Democracy.* Philadelphia: J. B. Lippincott Co., 1943.

WILSON, HOWARD E., NELLE E. BOWMAN, and ALLEN Y. KING. *This America—Our Land, Our People, Our Faith, Our Defence.* New York: American Book Co., 1942.

General Social Studies

CUTRIGHT, PRUDENCE, and W. W. CHARTERS. Democracy Series. New York: Macmillan Co.:

- *School Friends.* 1940.
- *Lets Take Turns.* 1940.
- *Enjoying Our Land.* 1940.
- *Your Land and Mine.* 1940.
- *Toward Freedom.* 1940.
- *Pioneering in Democracy.* 1940.
- *The Way of Democracy.* 1940.
- *The Growth of Democracy* 1941.
- *Working for Democracy.* 1941.

HANNA, PAUL, and Others. Curriculum Foundation Series. Chicago: Scott, Foresman and Co.:

- *Peter's Family.* 1935.
- *David's Friends at School.* 1936.
- *Susan's Neighbors at Work.* 1937.
- *Centerville.* 1938.
- *Without Machinery.* 1939.
- *Pioneering in Ten Communities.* 1940.
- *This Useful World.* 1941.
- *Making the Goods We Need.* 1943.
- *Marketing the Things We Make.* 1943.

RUGG, HAROLD O., and LOUISE KRUEGER. The Rugg Social Science Series. Boston: Ginn and Co.:
The First Book of the Earth. 1936.
Nature Peoples. 1936.
Communities of Men. 1936.
People and Countries. 1936.
The Building of America. 1936.
Man at Work: His Industries. 1937.
Man at Work: His Arts and Crafts. 1937.
Mankind Throughout the Ages. 1938.

WILSON, HOWARD E., FLORENCE H. WILSON, BESSIE P. ERB, and OTHERS. Our Ways of Living Series. New York: American Book Co.:
Living in the Age of Machines. 1940.
Richer Ways of Living. 1940.
Ways of Living in Many Lands. 1940.
Where Our Ways of Living Come From. 1937.

Biology

BAKER, ARTHUR O., and LEWIS H. MILLS. *Dynamic Biology Today.* Rand McNally & Co., 1943.

BEAUCHAMP, WILBUR, JOHN C. MAYFIELD, and JOE Y. WEST. *Everyday Problems in Science.* Chicago: Scott, Foresman and Co., 1940.

BENEDICT, RALPH C, WARREN W. KNOX, and GEORGE K. STONE. *Life Science.* New York: Macmillan Co., 1941.

BUSH, GEORGE L., THEODORE W. PTACEK, and JOHN KOVATS. *Senior Science Socialized for the High School.* New York: American Book Co., 1937.

CALDWELL, OTIS W., and FRANCIS D. CURTIS. *Everyday Science.* Boston: Ginn and Co., 1943.

CARPENTER, HARRY A., and GEORGE C. WOOD. Boston: Allyn and Bacon, 1938.
Our Environment: How We Use and Control It. 1938.
Our Environment: How We Adapt Ourselves. 1943.
Our Environment: Its Relation to Us. 1942.
Our Environment: The Living Things in It. 1939.

CURTIS, FRANCIS D., OTIS W. CALDWELL, and NINA H. SHERMAN. *Everyday Biology.* Boston: Ginn and Co., 1940.

MOON, TRUMAN J., and PAUL B. MANN. *Biology.* New York: Henry Holt and Co., 1938.

PAYNE, SISTER MARY ANTHONY. *Biology, Season by Season.* New York: American Book Co., 1942.

RITCHIE, JOHN W. *Biology and Human Affairs.* Yonkers-on-Hudson, N.Y.: World Book Co., 1941.

SMALLWOOD, W. M., IDA L. REVELEY, and GUY A. BAILEY. *New Biology.* Boston: Allyn and Bacon, 1937.

SMITH, ELLA T. *Exploring Biology* New York: Harcourt, Brace and Co., 1938.

WHEAT, FRANK MERRILL, and ELIZABETH T. FITZPATRICK. *General Biology.* New York: American Book Co., 1938.

Reading and Literature

BARNES, WALTER, and OTHERS (eds.). The Realm of Reading Series. New York: American Book Co.

The American Scene. 1940.
The English Scene. 1940.
Heritage. 1940.
Highways. 1940.

BLANKENSHIP, RUSSELL, and OTHERS (eds.). Our Literary Heritage Series. New York: Charles Scribner's Sons.

American Literature. 1937.
Literature We Like. 1939.
Literature We Appreciate. 1941.

BRIGGS, T. H., M. J. HERZBERG, LUCILE P. JACKSON, and E. M. BOLENIUS (eds.). Literature in the Senior High School. Boston: Houghton Mifflin Co.

American Literature. 1941.
English Literature New and Old. 1941.
New Frontiers. 1940.
Romance. 1940.

BURRIS, MARY H., WILLIAM H. ELSON, and CHRISTINE M. KECK. Junior High School Literature. Chicago: Scott, Foresman and Co.

Book I. 1936.
Book II. 1936.

COOK, LUELLA B., H. AUGUSTUS MILLER, JR., and WALTER LOBAN (eds.). *Adventures in Appreciation.* New York: Harcourt, Brace and Co., 1941.

CROSS, T. P., and OTHERS (eds.). Good Reading for High Schools. Boston: Ginn and Co.

Achievement. 1930.
Adventure. 1930.
American Writers. 1939.
English Writers. 1940.

EICHEL, C. G., and OTHERS (eds.). Treasure Chest of Literature Series. New York: Houghton Mifflin Co.

Grade Four: Adventure 1935.
Grade Five: Enjoyment. 1935.
Grade Six: Discovery. 1935.

Grade Seven: Challenge. 1935.
Grade Eight: Achievement. 1935.

FAGIN, N. BRYLLION (ed.). *America through the Short Story.* Boston: Little, Brown and Co., 1936.

GATES, ARTHUR I., and OTHERS. Today's Work-Play Series. New York: Macmillan Co.
On Our Way. 1945.
Come and Ride. 1945.
This Is Fun. 1945.
Tags and Twinkle. 1945.
Good Times on Our Street. 1945.
Friends and Workers. 1945.
On Longer Trails. 1945.
Let's Look Around. 1940.
Let's Travel On. 1940.
Let's Go Ahead. 1940.

GRAY, WILLIAM S., and LILLIAN GRAY. New Basic Readers: Curriculum Foundation Series. Chicago: Scott, Foresman and Co.
Fun with Dick and Jane. Primer. 1940.
Our New Friends. Book One. 1941.
Friends and Neighbors. Book Two. 1941.
Streets and Roads. Book Three. 1941.
More Streets and Roads. Book Three. 1942.

———, and MAY HILL ARBUTHNOT.
More Friends and Neighbors Book Two. 1941.
Times and Places. Book Four. 1942.
Days and Deeds. Book Five. 1943.
People and Progress. Book Six. 1943.

GREENLAW, EDWIN, DUDLEY MILES, and OTHERS (eds.). Literature and Life Series. Chicago: Scott, Foresman and Co.
Chicago: Scott, Foresman and Co.
Book I. 1940. [English literature]
Book II. 1941. [American literature]
Literature and Life in America [Book III]. 1943.
Literature and Life in England [Book IV]. 1943.

HAHN, JULIA LETHELD (ed.). Child Development Readers. Boston: Houghton Mifflin Co.
Exploring New Fields. Fourth Reader. 1938.
Tales and Travel. Fifth Reader. 1938.
Highways and Byways. Sixth Reader. 1943.

HILDRETH, GERTRUDE, and OTHERS. Easy Growth in Reading Series. Philadelphia: John C. Winston Co.
Mac and Muff. Pre-Primer. 1940.
The Twins, Tom and Don. Pre-Primer. 1940.

At Play. Primer. 1940.
Fun in Story. Primer. 1940.
I Know a Secret. First Reader. 1940.
Good Stories. First Reader. 1940.
Along the Way. Second Reader. 1940.
The Story Road. Second Reader. 1940.
Faraway Ports. Third Reader. 1940.
Enchanting Stories. Third Reader. 1940.
Today and Tomorrow. Fourth Reader. 1943.
Looking Forward. Fifth Reader. 1944.

HORN, ERNEST, and OTHERS. Progress in Reading Series. Boston: Ginn and Co.
Following New Trails. 1940.
More Adventures. 1940.
Reaching Our Goals. 1940.

INGLIS, REWEY BELLE, and OTHERS (eds.). New York: Harcourt, Brace and Co.
Adventures in American Literature. 1941.
Adventures in English Literature. 1941.
Adventures in World Literature. 1936.

JOHNSON, WILLIAM H., and STORM, GRACE E. Guidance in Reading Series. Chicago: Lyons and Carnahan.
Then and Now. Fourth Reader. 1938.
Widening Trails. Fifth Reader. 1939
Roads of Progress. Sixth Reader. 1939.

McGRAW, H. W. (ed.). The New Prose and Poetry Series. Syracuse, N.Y.: L. W. Singer Co.
Prose and Poetry for Enjoyment. 1934.
Prose and Poetry for Appreciation. 1934.

O'DONNELL, MABEL. The Alice and Jerry Books. Evanston, Ill.: Row, Peterson and Co.:
Day in and Day Out. 1941.
Engine Whistles. 1942.
Friendly Village. 1941.
If I Were Going. 1941.
Round About. 1941.
Runaway Home. 1942.
Singing Wheels. 1940.

PAYNE, L. W., JR., M. A. NEVILLE, and N. E. CHAPMAN (eds.). Enjoying Literature Series. Chicago: Rand McNally and Co.:
English Heritage. 1941.
Good Companions. 1941.
Interesting Friends. 1941.
Voices of America. 1941.

POOLEY, ROBERT C., FRED G. WALCOTT, and OTHERS (eds.). Growth in Reading Series. Chicago: Scott, Foresman and Co.:
Action! 1942.
Contact! 1942.
Forward! 1942.

ROSS, J. M., and BLANCHE J. THOMPSON (eds.). *Adventures in Reading.* New York: Harcourt, Brace and Co., 1941.

SMITH, NILA B., and Others (eds.). Learning to Read Series. New York: Silver Burdett Co.:
Distant Doorways. 1940.
Frontiers Old and New. 1940.
On the Long Road. 1940.

STAUFFER, RUTH M., and WILLIAM H. CUNNINGHAM. *Adventures in Modern Literature.* New York: Harcourt, Brace and Co., 1944.

STONE, CLARENCE, P. V. GUYTON, and A. C. GORDON, JR. Southern Life and Literature Series. St. Louis: Webster Publishing Co.
Cypress Knees. 1942.
Mustang Gray. 1942.
Pine Knots. 1942.

WITTY, PAUL, and Others (educational consultants). Reading for Interest Series. Boston: D. C. Heath and Co.:
A Home for Sandy. 1942.
Bigger and Better. 1942.
The Brave and Free. 1942.
Fun and Frolic. 1942.
Little Lost Dog. 1942.
Lost and Found. 1942.
Luck and Pluck 1942.
Merry Hearts and Bold. 1942.
Play at Home. 1944.
Rain and Shine. 1942.
Something Different. 1942.

WOLFE, DON M., LELA TYRE HAMILTON, and ELLEN M. GEYER. Enjoying English Series. New York: Newson and Co.:
Book II. 1939.
Book III. 1940.
Book IV. 1940.
Book VII. 1943.
Book VIII. 1943.
Book IX. 1944.

YOAKAM, G. A., and OTHERS. The Laidlaw Basic Readers. New York: Newson and Co.:
From Every Land, 1941.
On the Trail of Adventure. 1941.
The World around Us. 1941.

College Texts for Surveys of Social Science and Introductory Sociologies

ATTEBURY, GEORGE C., JOHN L. AUBLE and ELGIN F. HUNT. *Introduction to Social Science,* Vols. I and II. New York: Macmillan Co., 1944.

BERNARD, L. L. *An Introduction to Sociology.* New York: Thomas Y. Crowell Co., 1942.

BOGARDUS, EMORY S. *Sociology.* New York: Macmillan Co., 1941.

CONTEMPORARY CIVILIZATION STAFF OF COLUMBIA UNIVERSITY. *Introduction to Contemporary Civilization in the West,* Vols. I and II. New York: Columbia University Press, 1944.

DAVIS, JEROME, and HARRY ELMER BARNES (eds.). *An Introduction to Sociology* Boston: D. C. Heath and Co., 1931.

MACIVER, R. M. *Society—Its Structure and Changes.* New York: Ray Long and Richard R. Smith, Inc., 1931.

OGBURN, WILLIAM F. and MEYER F. NIMKOFF *Sociology.* Boston: Houghton Mifflin Co., 1940.

RIEGEL, ROBERT E. (ed.). *An Introduction to the Social Sciences,* Vols. I and II. New York: Appleton-Century Co, 1941.

REUTER, E. B., and C. W. HART. *Introduction to Sociology.* New York: McGraw-Hill Book Co., 1933.

ROSEN, S. MCKEE, and LAURA ROSEN. *Technology and Society.* New York: Macmillan Co., 1941.

ROSS, EDWARD A., *New-Age Sociology.* New York: Appleton-Century Co., 1940.

SMITH, MARION B. *Survey of Social Science.* Boston: Houghton Mifflin Co., 1942.

SUTHERLAND, R. L., and J. L. WOODWARD. *Introductory Sociology.* Philadelphia: J. B. Lippincott Co., 1940.

YOUNG, KIMBALL. *Sociology—A Study of Culture and Society.* New York: American Book Co., 1942.

THE AMERICAN COUNCIL ON EDUCATION

GEORGE F. ZOOK, *President*

A. J. BRUMBAUGH, *Vice President*

The American Council on Education is a *council* of national educational associations; organizations having related interests; approved universities, colleges, and technological schools; state departments of education; public and private school systems; selected private secondary schools; and selected educational departments of business and industrial companies. It is a center of cooperation and coordination whose influence has been apparent in the shaping of American educational policies as well as in the formulation of American educational practices during the past thirty-one years. Many leaders in American education and public life serve on the commissions and committees through which the Council operates.